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THE ANCIENT CITY

Discovery of the City that Cain Built and

Discovery of the Most Ancient Site

of the City of Thebes and the

Lost Europa, the Princess of Tyre;

and

The Origin of the Swiss Lake Dwellings

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of the City of Thebes and the
Lost Europa, the Princess of Tyre ;
and
The Origin of the Swiss Lake Dwellings

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The Original Garden of Eden Discovered at Last,
and the Final Solution of the Mystery of the
Woman, the Tree, and the Serpent

*For which the Author won a Prize of
Ten Thousand Dollars*

It has been Pronounced the Greatest Book of the Century

ALSO THE AUTHOR OF

The Discovery of Noah's Ark: Final and Decisive

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PART FIRST.

THE MOON MARSH

THE CRADLE AND THE GRAVE.

CHAPTER I.

In ancient belief creation and all life began upon the reedy shore of the moon—the moon marsh.

The Babylonian Eden was planted in the marsh in imitation of that little white island ring planted upon the shore of the moon sea.

In Japan legend the Creator Asi (the reed) arose from the marsh at the beginning and laid the foundation of the world in the deep.

Athene was the daughter of Poseidon and the Tritonian marsh. (Pausanias: Description of Greece, B. 1, Ch. 14.) Which means the new moon born on the shore of the moon sea or moon marsh.

According to Pindar man was born in the Cephisian marsh; similar legends exist among the Libyans.

At the birth of Kuvad, the first of the Kushite kings of the Zend, he was found in the reeds of the Lake Kashava, which is the modern Zarah.

In the Popol Vuh of Quiche tradition, the first creation of man took place at Paxil or Cayala—"Land of divided or stagnant waters" (which is the moon marsh). (Bancroft: Pacific Coast Indians, Vol. 2, pp. 716-7.)

Moses was born there in that reedy marsh; Apollo was born there in that little island of the moon marsh, for which Delos is substituted to gratify the vanity of the Greeks.

"He sent from above, he took me, he drew me out of many waters." (Psalms 18:16.)

Isis, the Egyptian Goddess, fled from the snares of her pursuer Typhon to the island of Chebi (the Greek Chemmis). There she brought forth her son Horus, surnamed Nub "the Golden," in the marshes of Buto in Lower Egypt.

That "berry child" born of Mary the Finland virgin, who fled from her and was found among the reeds and rushes. (Kalevala, Rune 50.)

According to Pausanias, Dionysus descended to Hades to bring up Semele by the way of the Alcyonian marsh, and that it was at a reed bed where Narcissus beheld his own image and died.

In the 157th chapter of the Book of the Dead, the chapter reads: "Isis has come, she has gone round about the towns; she has sought out the hidden places of Horus in his coming out from the swamp of papyrus reeds. He has stood against evil, he has come into the divine boat; he has commanded the princes of the world; he has made a great fight."

That marsh in winter was haunted by water demons and evil spirits. It was there Odysseus encountered the swine herd upon his return home, for there the swine wallowed in the moon marsh.

There dwelt the fen wolf, and were wolf and the marsh wolf Grendel in the epic of Beowulf.

It was there Sigurd dug the pit and slew the serpent Fafnir.

They were the slime pits of Sodom, where Sodom was swallowed up and only the little island of Zoar left, which is the island of the new moon on which is built the new city of Spring, for the lunar scene is brought down to the marshes of Sodom.

“A most strange creature will come,
From the sea marsh of Rhianedd,
As a punishment of iniquity on Maelgwn Gwynedd,
His hair and his teeth and his eyes being as gold.”

It is the wild boar coming from the marsh at midsummer to root up the summer garden—it is the first ring of the midsummer moon. (Guest's *Mabinogion*, p. 503.)

THE SLOUGH OF DESPOND AND THE QUAGMIRE OF HELL.

CHAPTER II.

In the ancient Welsh song “The Pacification of Lludd” (Davies' *Mythology of the British Druids*) we read: “The King is not ensnared as inexpert; he directs with his speech that the quadrangular swamp should be set in order by way-faring torches against the arrogant leader in whose presence there was a spreading flame.”

That quadrangular inclosure is the square garden, the sacred garden, representing the square made by connecting the four cardinal points of the compass; that garden of Eden planted upon the moon and represented upon the earth as a sacred islet contiguous to the shore of a chosen bay or lake.

At the celebration of the May festival by the British Druids, the moon ark was represented as coming from her long sea voyage, or again as a sunken ship raised, and is about to enter the harbor of the new moon bay when was chanted:

“A holy sanctuary there is exalting itself on high; the small reeds with joined points declare its praise; fair in its borders the first points shoot forth.”

It is the arrival of the new moon of Spring and the ark is called the *avanc* or beaver, for like the beaver it was amphi-

bious and dwells part of the time below and part of the time above the waters.

At this festival the ark of the god Hu was drawn out of the swamp or marsh by the sacred bulls. It was the same ark of the Israelites drawn over by cows from the land of the Philistines, its place of winter bondage. It is the ark of Noah and the ark of Jason. In the Druidical account the car is drawn out of the marsh by bulls.

Songs of the British Bards of the Fifth and Sixth Century from Davies' *Mythology of the British Druids*. Song No. 14 Appendix. The scene is at the celebration of the Spring festival when the Easter moon or first new moon of Spring was pulled up from the marsh or shallow water on the shore by oxen in mimic representation.

"In the presence of the blessed ones before the great assembly, before the occupiers of the holm where the house was recovered from the swamp surrounded with crooked horns and crooked swords in honor of the mighty king of the plains."

It was the house of the beaver or avanc drawn up on a little islet called a holm, for the moon was likened to an avanc or amphibious beaver half the time submerged or in the water.

When the train was moving in circular dance and singing in cadence with garlands upon their brows.

Loud was the clattering of shields, and frantic was the mirth round the ancient caldron, gashing their thighs, red with the blood of sacrifice; for the serpent's egg had been "snatched" over the ford that "involved ball resplendent with rays," which is the first ring of the Spring moon, the froth of the moon serpents.

It was there in the pit of conflict the raven in his wrath pierced the bull—this bull represented the god.

The sun and moon, or summer and winter, were represented as two bulls.

In the after summer the sun bull as a Sigurd the Volsung, is slain in the west. And at the end of winter the moon bull is slain in the eastern pit of conflict as Gunnar the Niblung—they are the two brothers—Sun and Moon.

Holm is an islet in the river or by the shore; the serpent's egg is the first new moon of Spring likened to froth produced by the friction of the black ball of the moon serpents; the same as the amrita produced by the churning of the moon waters by the Hindu serpent Vasuki, to produce the "immortal" water of life or Soma—the same Phallic blood of the wounded Saturn which produced Venus, the new moon ring.

The above froth of the serpent's spittle is the same spittle of the Norse gods and demons, who all spat in a jar and produced the elixir of wisdom personified as the god Kvaser.

In this moon marsh of the British Druids, stands the tall priest crane, which is the new moon, the priest of the moon altar, who is referred to in the Eddas. He is the Melchizedek or priest king who came out to meet Abraham on his return from the wars; he is the high priest of the moon altar, the first new moon of Spring after the winter war.

In New Zealand he is called Maui "the swamp hen," "long-legged one" and "Lord of the marsh." (Clark's Maori Tales, p. 54.)

And this is no corruption of the patriarchal religion at all, as both are different stages of growth and variation of the old lunar and serpent worship.

It was the same swamp filled with serpents that Siegfried burned and tried out a lake of fat, which is the little lake of the new moon on one rim of the black moon forest.

The same stymphalian marsh where Hercules shot the stymphalian birds, and the same Lernaen marsh where Hercules killed the Hydra, the water beast that abode in the marsh, and came out on the land and killed cattle and ravaged the country; it had nine heads, and one of them immortal, and as

fast as one head was crushed, there grew two in its place. It is the head of the moon crushed, and the light or fire put out; then there springs up a new moon with two forks or heads, and one head is immortal—that immortal ring that can never die, but phoenix-like rises from the moon ashes and appears as the new moon ring on the bed of the cold slacked ashes.

The little sacred island of Avallen or apple orchard at Somerset, England, where stood the Tor of Glastonbury, was originally in a marsh which has since been drained.

It was an ancient seat of worship in prehistoric times, and in the neighboring banks are found the remains of lake dwellings; it was called by the old Britons "the island of apples" and the "Glassy Island." Celtic romance gathered around the old religious site, and there at Glastonbury Arthur was buried, and by tradition; there Joseph of Arimathea planted his staff made from Christ's crown of thorns which grew two trunks from a single root—which are the two prongs of the new moon.

In the British Mythology of Davies: Hell was a quagmire, and it was from this mire the *avanc* or sacred ark of the Britons was drawn by oxen, as the ark of Israel was drawn by cows every Spring.

"And lest I sink adhesive to the quagmire of that multitude which peoples the depths of hell, I will tremble before the covering stone with the sovereign of boundless dominion."

The black stone of the moon lay over the depths of the underworld as a trap door; when one lifted that they entered the lower world and the dead were placed in a stone chest and a flat stone placed over them; they are still to be seen in the churchyards of a century ago; they are the covering stones of vaults.

In that marsh was the covering stone over the quagmire of Hell. (Davies' *Mythology of British Druids*, p. 571.)

In the Babylonian penitential Psalms, we find: "Lord,

cast not down thy servant; He sinks in the waters of the swamp; Grasp thou his hand."

That may be the man of the Aztec exodus seen in a boat on the marsh with hands lifted up as in supplication.

MARSH BUILDING ON THE MOON AND EMIGRATION LEGENDS.

CHAPTER III.

"Who layeth the beams of his chambers in the waters. Thou hast set a bound that they may not pass over, that they turn not again to cover the earth." (Psalms: Ch. IV:3-9.)

(The beams are the pillars of the moon that restrain the waters and protect the earth from the flood.)

The oldest Athenian sanctuary of Dionysus stood in the marsh of Dimnai. (Anthon and Ency. Brit.)

Dodona, the most ancient shrine of the Greeks, was surrounded by marshes and produced oracles by the vibrations of a caldron when struck with a whip, the lash of which consisted of three chains; the walls were composed of many caldrons.

THE STORY OF THE SPENDTHRIFT.

As the spendthrift entered the gate of a city, a proclamation was being made that any one who would build a palace of gold with golden stairs in the middle of the sea in the course of one night, should have half the kingdom and the king's daughter in marriage, but failure would be punished with death. (Wide Awake Stories, p. 199.)

It is the shining palace of the new moon built in the black waters of the moon sea in one night, which is the first night of the new moon.

About 1325 the Aztecs settled on the marshy shore of the west side of the Lake of Mexico on the swamp Tlalcocomocco; here they came upon a stone upon which, according to tradition, a certain prince named Copil had been sacrificed by a Mexican priest forty years before, and from this stone had sprung a nopal tree. And at the time the advance guard of the Mexican settlers arrived in sight of the tree, an eagle was seen sitting in the top holding a serpent in his beak—which is the dark moon holding the new moon ring or serpent in his mouth.

A priest then divinely inspired dived into the pool near the stone and there had an interview with the god of the waters, who allowed the people to settle upon the spot by paying a yearly tax.

A priest had been previously told in a dream to search for a nopal tree growing out of a stone in the lake with an eagle in the top holding a serpent in his mouth, and there the City of Mexico was founded, and in the centre of a square having four sides and where four roads met at right angles, for in the ancient time cities were built around the temple, and the priesthood took auguries and omens and went before the people and marked out the site of the city according to astronomical observations, and the settlement was built around a central inclosure which was reserved for the seat of the gods.

In Lord Kingsboro's *Antiquities of Mexico* (Vol. 4) is shown a symbolical representation of the Mexican migration from Aztlan. It is a marshy lake, and from the water rises up a tree, and upon the tree stands a dove delivering tidings to a band of pilgrims standing fronting in file. A hand and part of a forearm stretches up from the water holding a plant. A bird's head also is seen emerging and two human heads, and nearby is a canoe afloat which contains a naked person lying upon his back, with arms stretched upward as if in supplication.

LEGEND OF CARTMEL CHURCH AND AZTEC
EMIGRATION.

(See Lancashire Folk-Lore by Hartland for Legend of Cartmel Church.)

"Six hundred years ago some monks came over to Lancashire from another country, and finding all this part of the kingdom covered with wood resolved to build a monastery in some part of Cartmel Forest; and in their rambles they found a hill of prospect and prepared to build a church on the summit, and a voice cried out upon the air and forbade them to build upon the summit, but to choose a valley between two rivers, where the one runs north and the other south. And after long search they came upon the two rivers and placed the church midway between the two streams, upon a little island of hard ground in the midst of a morass, which they dedicated to St. Mary, and then built a small chapel on the hill of the voice which they dedicated to St. Bernard.

The new moon ring is the voice that cried out, and the church is the brown hall of the moon built in the hollow between its forks or two golden streams.

And mind, a temple was built on an island in the Tiber, dedicated to the sacred serpent of Epidaurus, where the reptile had disappeared among the reeds. (See Aesculapius in Anthon's Dictionary.)

In the Chichimec period there occurred a division of the Aztecs into Mexicans and Tlatelulcas brought about by a quarrel between priests and nobles, and the nobles were driven out and their new location was miraculously pointed out by a whirlwind which directed them to a sandy point among the reeds of the lake where they found a shield, an arrow, and a coiled serpent, which was considered a most favorable augury, and a settlement was obtained from the Tepanec king on the

condition of a yearly tribute. (Bancroft: Pacific Coast Indians, Vol. 5, p. 357.)

When the church of Delve in North Ditmarschen was to be built, the people, being unable to decide on a site, caused an image of the virgin to be tied on a pied mare, which they let run whithersoever she would, and wherever the mare was found there the temple should be erected, and the next morning the mare was found in a marshy spot thickly overgrown with thorns and underwood, and the place was cleared and the church built. (Thorpe: Vol. 3, p. 3.)

The pied mare is the moon with the image of the new moon or virgin; the moon mare runs to the meeting place of sun and moon, and there at the stopping place the sun erects the tall church steeple on the marshy shore of the moon on the evening of the third day.

The moon is still called the mare, as the sun was the horse; her name comes from Mare (the sea), the origin of our name Mary, who was the ancient moon sea, the mother of all things, and begat all the solar children, the wise men and redeemers.

THE MARSH REED—THE NEW MOON ROD AS THE SACRED REED—THE WINTER OMEN.

CHAPTER IV.

A reed was one of the four signs of the Aztec year, and a bundle of reeds stood for a cycle of 52 years, the number of weeks in a year.

Tezcatlipoca, the evil enemy of Quetzalcoatl, let himself down by a rope twined from a spider's web to a place called Tulla, the land of the Tulas or reeds, where they played a game of ball for the kingdom. (Bancroft's Pacific Coast Indians, Vol. 3, p. 239.)

The Peruvian Indians were found buried with reeds by their sides, and rush mats were found over mummies.

In that thicket of reeds the boar lay in ambush to slay Idmon the Seer and Adonis at the summer solstice. (*Argonautica*: B. 2nd, p. 81.)

Ea, the God of the sea who provided a way of escape for the Babylonian Noah, confided his warning to a hedge of reeds. Shamashnapishtim heard the address from the field of reeds to flee for his life and take refuge upon the sea.

"Reed-bed, O reedbed; Frame, O frame; O man of Shurippak, son of Ubara-Tutu. Frame the house! Build a ship! Leave what thou canst—seek life."

It was the reed that whispered the secret of the long ears of Midas to the world, for it was the voice of wisdom from the deep, the prophet of winter.

The reed was the emblem of winter, and was put in the hand of Christ to show that the summer reign was over.. It was put in the hand of Prometheus in winter, but in Spring he brought down the fire from the sun in that hollow reed or horn of the moon.

The reed pipe belonged to the shepherd race of winter, who were of the lunar race, and their reed pipe was inferior to that of the golden lyre of summer; and that is how Pan, the god of shepherds, ventured to set his reed music in opposition to the summer lyre of Apollo and was overcome, and how Midas the moon was cursed with long ears for an adverse decision to Apollo; for Midas was the moon, and that was how the moon became cursed with his long ears, which is the long ring of the new moon turned up in two long ears which the monarch endeavored to conceal; but the secret was discovered by his valet or barber, who finding it difficult to conceal, dug a hole in the ground, in which he buried the secret; but the reeds grew up upon the spot and whispered the secret to the winds, for the words secreted in the dark hole of the

moon at the conjunction with the sun, can only be kept for three days while the sun and moon cross tracks every month, for on the third evening the secret is revealed in the long ears of the ass, or first ring of the moon; for the ass was the symbol of winter, and carried the winter god, as the horse was the beast of the summer sun.

That is why Christ rode on an ass, and why the winter ass carried the Holy Family to Egypt in winter exile; Midas as the winter satyr and reed god vied with Apollo the summer sun in the same way, and was flayed alive or lost his robe.

And the king's barber saw the ears of Midas; he it is who shaves the head of the sun, like the bald Elijah and Samson shorn of his strength in sheep-shearing time; and the barber buried the secret at the foot of a cluster of bullrushes in the moon marsh, but the moon cast it up on the third day as it did Jonah, for no secret can be held there for more than three days.

The rod of generation in Spring has become a hollow, barren reed, the same reed in which Prometheus will bring down fire again in Spring, and in these hollow reeds of the marsh the cradle of the water child Moses will be found afloat, and the land raised and the marsh drained by the sun god Hercules; the Hydra slain and the city rebuilt in the marsh of the moon waters—the Bulrush is under the dominion of Saturn.

In the judgment world of the Egyptians, Ani kneels before the god Horus upon a reed mat, and the throne upon which Osiris sits is placed upon reed mats. (British Museum Papyrus, No. 10, 471.)

The first cemeteries of Busiris and of Mendes were called the "Meadow of Reeds" and the "Meadow of Rest;" they were secluded among the marshes of sandy islets where they were safe from inundation.

Very anciently in the Egyptian belief the souls of the dead went to the other world by a ladder through a gap in the

mountains of Abydos, and their destination was Sekhet Aaru—"the field of reed plants" and "field of peace" in the north of Egypt.

They had been born and cradled on the river among the reeds, and when life was done went back to the reedy land.

In Jewish sacrifice a hollow reed was cut for the ashes of the red heifer, and the red heifer was bound with a rope of bull-rushes. (Barclay's Talmud.)

In Chaldaean magical texts and incantations, are found: "The huge reed of gold, the pure reed of the marsh"; "the pure dish of the gods"; "the reed of the double white cup which determines favor, the messenger of Merodach am I." (Sayce: Religion of Ancient Babylon, p. 466.)

Rushes in former times were strewed in banquet halls and churches in place of carpet and used ceremonially. The rushes were brought in a rush cart drawn by twenty or thirty men decked with ribbons; then followed a religious ceremony, when hymns were sung.

Among the ancient Hindus the altar was spread with the Kusa or sacred rushes, and on this was poured the libation of soma, and the fire lighted while the priests chanted sacred hymns.

The pipe reeds which grew about Lake Orchomenus were cut at the rising of Arcturus. (Pliny: B. 16, Ch. 66.)

Quetzalcoatl, the culture god of the Toltecs, was born of a virgin in the reedy marsh of Tula, the land of reeds. (Lord Kingsboro's Antiquities: Vol. 6, pp. 175, 176.) Like the Egyptian Horus and the Hebrew Moses.

The word tula is common on the Pacific coast, California and Mexico, for reed, and the name tula found in Central Russia, and the sign of the solar month in Hindu, which corresponds to the sign of Libra, is Tula (a reed). Libra the Balance is the autumnal sign where the sun was weighed in the balance.

Put a reed in his right hand (Mark 15:19); Sponge on a reed (Mark 15:36).

"There was given me a reed like unto a rod." (Rev. 11:1).

That is the reed in which Prometheus brought fire.

Toltec, a contraction of Tulatec and Tultec (Charnay).

According to the traditions of the Quiches, they came from Tulan; there were several by this name—one in the region of the setting sun, and over the sea by several migrations, and in their exodus complained of the extreme cold, the long dark night, and the barren country. ("America" Britannica, pp. 704, 705.)

According to traditions of Guatemala, they refer to a colony from Tulapan.

There is a river Tule of California; also a lake called Tulare, which may be allied to Tulle, a town in France.

See Tulisa, the name of the moon maiden in the Hindu tale of the Woodcutter's Daughter.

And all these tales of Marsh settlements hark back to the reedy shores of the moon lake, the imaginary home of their ancestors.

The Toltecs came from Tollam and entered the valley of Mexico in the Seventh Century, and built their capital, Tollam.

Aztec, Quiche, and Gautemalan emigrations and expeditions all speak of the country variously spelled as Tulan and Tollan—"Land of Reeds," and the coarse reeds growing around the lagoons of Mexico and California are still called Tulas.

Island of Thule, the ultima of Greek legend, which has various northern locations by Pytheas, who states that its climate was neither earth, air nor sea, but a chaotic confusion of these three elements; which would agree well with the ideas of the ancients in regard to the mysterious nature of the moon marsh likened to the reedy marsh of their own settlements.

PART SECOND.

THE ANCIENT CITY THE WALL BUILDERS.

CHAPTER I.

The first building of the ancient city occurred in Gemini, the Zodiacal sign of the twins more than six thousand years ago, reckoning back by the precession of the equinoxes and the first city of Babylonia.

The sacred city of Eridu was built at the mouth of the Euphrates more than six thousand years ago, reckoning by the present rate of the river drift, and built in the sign of Gemini, called by the Chaldaeans "Sivan" or the month of "brick laying."

These twin builders are in substance sun and moon; they occur as Cain and Abel, and Romulus and Remus, and Simeon and Levi in Jacob's blessing. (Genesis 49:5, 6.)

The moon is fairyland, and the sun and moon are the castle builders of the sky.

The black giants build the black moon, but the royal arch mason alone, that god of light, can set the keystone of the arch, which is the ring of the new moon.

The ancients well understood the subject, for they call the builders Cyclops or "circle eyed," having an eye in the middle of their forehead, who are the giant builders—sun and moon.

The Greeks called the builders of their ancient prehistoric walls Pelasgians, sons of Neptune, the wall builders of

the sea; but Pelagaeus was a name of Poseidon, the Neptune, the ocean god of the black moon, who helped build the walls of Troy. They were also the Telchines and Dactyli, the forgers of metals in the moon, and controlled the elements and brought clouds and storms, but the Hellenes or solar race drove out the Pelasgi from Greece, as the Heliadae or sun race drove out the Telchines or forgers in Rhodes; they are the Lapithae, or stone builders who drove off the Kentaurs or moon or winter race, and these two races correspond to the Volsung and Niblung, the bright or summer gods who overcome and supersede the dark races of the moon.

It was the well known contest between Neptune and Athene, or the Spring fire and the salt sea for the possession of Attica, but Athene was the spring light that mingled with and purified the waters and produced the olive, the symbol of the peace and harmony of Spring.

We know who the builders were, for Jacob set up the moon pillar at Bethel and Hercules reared the two pillars (twin forks of the moon) at Gades.

The first great monarch of Chaldea is also the first great temple builder.

The Phoenician El, the Kronos of Greece, was the founder of Gebal, the first of Phoenician cities.

Lycaon, the first king of Arcadia, founded the city of Lycosura, on the slope of a mountain, according to Pausanias, the most ancient city in the world. (Pausanias: 8, 38.) He had fifty sons and slew his young son and offered him up at a sacrificial feast to the high god Jupiter; for this offense Jupiter destroyed his dwelling and turned Lycaon into a wolf.

Lycaon is the Spring sun who creates anew the moon temple. His fifty sons are the fifty-two weeks of the year in round numbers; and the son is the midsummer son slain every year like Adonis and Tammuz and Atys—that only son offered up every year by the Phoenician Kronos, and the

only son offered up by the Jewish Jehovah, and Lycaon is the sun Jupiter himself, who becomes a wolf upon the fold.

Apollo and Neptune built the walls of ancient Troy. They are the sun and moon. Apollo built the fire wall and Neptune built the black wall of water.

The Xelhua who built the pyramid for the Mexican Quetzalcoatl.

(From Bull's Inscription of Khorsabad: Records of Past, Vol. 11): "On the propitious day of the happy month, the month of Sivan, I measured the ground and I moulded bricks. In the month of Ab, the month of the god who lays the founding stone of towns and of houses, all the people assembled and performed the ceremony of Sulul. Bel-El lays the foundation of my city; Mylitta Taawth grinds the painting stone in his bosom."

The Free Masons, originally a Society of stone builders, are now united as a social order.

That first city ever built, the city of the moon, is continually rebuilt from its ashes, the city of fire and smoke, the city of contention and strife, the city founded in blood.

It was the city of the east built in Spring and appears on the Zodiac as the city built in the sign of Gemini, by the twin brothers Shin and Bel, or the moon and sun—Shin the moon was the elder, and this sign was called the "month of building" and the "month of bricks."

These twin brothers were enemies and lived in one house, the moon, and that was the house divided against itself, which forever fell, for it was founded in blood and strife.

Jacob in his last blessing to the twelve sons, says of Simeon and Levi, who were the divinities of the sign Gemini, "Simeon and Levi are brethren; instruments of cruelty are in their habitations."

"O my soul, come not thou unto their assembly, for in

their anger they slew a man, and in their self will they dug down a wall." (Genesis: Ch. 49.)

They appear as the two brothers Romulus and Remus, at the founding of Rome, as Remus, the dark brother leaps over the rim of the dark moon he is slain by a flash of fire from the sun, and becomes the new moon ring, an agent and partner in the building of the city.

Cain went eastward and built a city in Spring in the desert of Nod, the land of the exile and vagabond, the land of refuge, the first place that would receive him; it was the black desert of the winter moon which had arrived at the Spring equinox. There Abraham went eastward in Spring and planted the tree of life and dug the well in the house of the moon.

We read of the classical Amphion and Zethus, twin brothers, who built the walls of the city of Thebes, where the stones took their place in obedience to the sound of a lyre, which means the harmony of Spring. The stones are the rings of the moon that nightly take their place until the moon city is complete.

He is the harper, the moon minstrel, when the winter winds have ceased, and the sun and moon are in harmony, building the Shilo, the city of peace, for the sun and moon were both musicians—the hoarse winter winds have ceased, and have toned down to harmony, as when the morning stars sang together at the beginning.

We read of Agamedes and Trophonius, the same two brothers, the twin brothers of the sign Gemini in the month of building; these two brothers built a treasure house for Hyrieus, the Arcadian monarch, and left a movable stone in the wall by which his treasures were abstracted by the wall builders. It is the Niblung treasure stolen every year and secreted in the moon vault; and all these temples and palaces are built

in the moon sea. Agamades and Trophonius are but specific names of Zeus, the sun and moon.

The movable stone is the bright ring or door of the moon down through which the gold is stored in the vault of the moon, which is Hades.

But when the celestial temple of the moon was brought down to the earth it must inherit the mythical origin of its prototype, its bright pillars must come from afar and set by deft and cunning artisans, like the builders of the moon temple, the pillars come from a dark and magic land by night, for out of the dark they come, and into the dark they go, and they must be built of nature stones of God's own workmanship.

On that part of the old desert moon marked by the first ring of light, was founded variously an altar, shrine, temple or city.

FOUNDING OF THE CITY OF THEBES AND DISCOVERY OF THE LOST EUROPA, THE PRINCESS OF TYRE.

CHAPTER II.

The discovery of the most ancient site of the city of Thebes, and the startling revelation of Europa, the lost Princess of Tyre, who disappeared while gathering flowers in her garden by the shore of the sea.

Her father, Agenor, King of Phoenicia, sent his son Cadmus, accompanied by his mother, in search of the lost maiden. Search was vain, and her mother died broken hearted in Thessaly, and Cadmus was ordered by the Delphian oracle to cease troubling himself about his sister, and to

follow a cow as his guide and build a city where she should lie down, and there sacrifice the cow.

After leaving the temple he saw a heifer slowly going along without a keeper and bearing no mark of servitude, and followed her through Boeotia until she came to where Thebes afterward stood, and there the heifer lay down and was sacrificed, and there he founded the city and gave to it the name of his mother: Theba, the "ark"—for he was born in the ark. In her fondling arms his mother held him through the raging flood, and where the ark rested he built the city.

The above story is like many of its congeners—a moon yarn, which by the ingenuity of mythographers is made to read like history.

Cadmus, the "easterner" from "Kedem," "the east," is the Adam Cadmun of Phoenicia, and our Hebrew and Christian Adam the sun prince, who returns to the Spring equinox every Spring; he is looking for his sister, the moon princess, who has been stolen by Jupiter and carried off to Hades and transformed to a cow, wearing the two white horns, Jupiter himself having taken the form of a white bull.

Europa is the wandering Io (the moon) who was likewise changed to a cow, wearing the two white horns of the moon, and cursed to roam the earth in winter lowing with pain, stung by the goad fly, which is likewise the fire bug or ring of the new moon. The heifer is turned loose by day and invisible or hidden by the rays of the sun, but at night tied up to a pole, which is the dark moon or dun heifer tied up to that tall pillar of the new moon.

Europa is the Egyptian Isis, changed to a cow and cursed to wear horns in winter servitude.

She is the northern Brynhild, cursed in winter sleep to become a mummy wrapped in a husk until Sigurd, her deliverer, shall come and rip the dark husk of the black moon with a gleaming sword and display the white linen of her under-garment.

For sacrifice means redemption; it is the red gash of the sword of light upon the black moon; at that stroke she becomes the spotless virgin of the Spring garden; but for that sacrifice she would have remained forever under the curse.

The heifer which Cadmus, the sun, saw was the dark moon, the "dun cow" without a keeper; that is, having no mark or brand of an owner. As soon as he branded her with the ring of the new moon he became her keeper and husband, for it was her wedding ring in Spring. She had been lowing with pain and looking for her deliverer.

But in the after summer the heifer is again stolen by the winter robbers, as the heifer was stolen from Samson by the Philistines, who said to the Philistines: "Had ye not ploughed my heifer, ye would not have solved my riddle," for she had been branded by the Philistines, and had become again the winter cow wearing the yoke (new moon ring) upon her neck, the brand of Hades, the winter monarch.

Cadmus married Europa, the moon heifer, under the name of Harmonia, for the winter and summer have met at the Spring equinox, and peace and harmony are restored. The old ship Argo, the ark, has returned with the golden fleece.

(Consult Davies' *Mythology of the British Druids*, p. 121, for the landing of the ark on May eve, and the sacrifice of the "lowing cow," and on that spot was peace; and again the sacrifice of the two cows at the great stone in the field of Joshua, the Beth-shemite, which had brought back the ark of the Jews from the land of the Philistines. (First Sam. 6:14.)

"A heifer will meet thee in the lonely fields, one that has never borne the yoke and free from the crooked plough, and where she shall lie down on the grass there cause a city to be built and call it Boeotia, "the Cow City."

In this way the city of Troy was founded by Ilus, who had received a heifer as a prize for wrestling, and was directed

to follow the cow until she lay down on the hill of the Phrygian Ate where he founded the city of Troy.

For in early times the leader, settler and emigrant, on arriving at his destination first erected the family altar like Noah, and all the arkites and offered sacrifice, which was the principal worship of old time, and celebrated in mimic rite to this day, for all religions were founded on blood, without which there could be no redemption.

A cow of great beauty among the Sabines was sacrificed and hung up in the temple of Diana, for soothsayers had prophesied that sovereignty would rest where the cow was immolated. (Livy.)

THE FOUNDING OF JERUSALEM, THE CITY OF PEACE—STORIES FROM THE RABBIS.

CHAPTER III.

There were two brothers who had adjoining farms. The one brother had a large family, and the other had none. And the brother with a large family said: "My brother with no family must be lonely," and he took some of the sheaves from his field in the night time and set over on his farm and said nothing about it. And the other brother said: "My brother has a large family and he must have hard work to support them, and I will take some of the sheaves from my farm in the night time and set them over on his farm and say nothing about it."

And they continued to do this every night, but every morning things seemed to be just as they were at the begin-

ning, which the brothers could not understand. But one night the two brothers met with their gifts, and when they beheld and understood, they called that place the Mizpah, or place of meeting, and it was chosen for the site of the city of Jerusalem, or the sacred peace.

It was the meeting of sun and moon at the Spring equinox, or treaty of peace on the boundary line between two kingdoms.

The sheaves are the same that stood up before Joseph in a dream of the night and did reverence to his sheaf.

The sun sets the white pillars or sheaves or rings upon the moon, but at daylight the moon sets them back.

FOUNDING OF THE CITY OF ROME.

CHAPTER IV.

The Romans, when founding their cities, observed peculiar sacred rites—ceremonies probably of Etruscan origin.

Upon a certain day previously selected by the Augurs as propitious, the founder of the city yoked a bull and cow (which represented the sun and moon) to a brazen plow, the bull upon the outside, and the cow within, and ploughed a deep furrow around the site selected for the future city, while others followed and turned all the sods inward to the city; and the ridge formed in this way marked out the line of the wall and the furrow that of the fosse; but the plow was lifted from the earth over the site of the gateway, for the plow consecrated the ground, and the gateways were left unploughed or unconsecrated, or there could have been no way of entrance or egress, for it was not lawful to cross consecrated ground.

Queen Dido inclosed her grant of land in an ox hide which was cut in a long string, and the string is the scarlet thread of the new moon. In other tales the site of the city is marked out by a plow, which is the same golden furrow of the new moon of Spring, around the dark inclosure.

The site left for the gateway over which the plow was lifted, represented the gap between the two forks of the moon.

The sun pierces the soil of the moon with a golden plow or sword, and in Persian traditions Djemschid, chief of the dynasty of the Achaemenides, was the first to open the Persian soil with a golden sword.

The first day of the year is a holy day with the Chinese, and the Emperor with the people repair to the "Sacred Field" to offer sacrifice, and the Emperor takes the plow in hand and strikes a furrow, and this is repeated throughout the provinces by the high officials, followed by religious ceremony.

THE ISLAND CITY AND THE CITY OF THE SAND-BAR.

CHAPTER V.

The following is a legend discovered by Mr. Pinches, *Records of the Past*, New Series, Vol. 6, a creation legend from the Semitic time of Babylonian history.

"The glorious house, chief temple of Eridu, before the deep had been made, before a city had been built, when within the sea the current was; in that day Eridu was made—Eridu was founded within the deep."

From *Babylonian Religion and Myth* by L. W. King, of the British Museum:

"All lands were sea; at length there was a movement in the sea; there was Eridu made, the holy city was built. Marduk

laid a reed upon the face of the waters; he formed dust and poured it out upon the reed that he might cause the gods to dwell in the habitation of their hearts' desire. He formed mankind with the help of Aruru; they created the seed of mankind of the Ushu plant, and the Ditti plant of the marsh, and Marduk laid in a dam by the side of the sea—brick he made, cities he built."

The same feat is accredited to Manibozho, the Algonquin chief, who created the earth from a grain of sand brought from the bottom of the sea.

After the return of the Babylonian hero of the ark, Bel said to Shamashnapishtim (Noah), "Let him and his wife be as gods and dwell afar off at the mouth of the seas." (Maspero: *Ancient Chaldea*, p. 572.)

These islands described were pictures of the white moon island, the first land created in the moon sea, and like all other lunar scenes were brought down and located upon the earth.

A variation is found in Griffis' *Religions of Japan*, p. 63,—The god stood on the floating bridge of heaven and plunged a jewel-pointed spear into the unstable waters beneath and stirred them up until they gurgled and congealed, and when he drew forth his spear the drops trickling from its point formed an island ever afterward called "The island of the congealed drop," and upon this island the divine pair descended, and the man and woman separated to make the journey around the island, the man to the right and the woman to the left. They are the two forks of the new moon, and the left fork is the woman; these two forks encircle the moon.

The reed in a Japanese myth, quoted by Tylor in *Journal Anthropol*, 1876, where at the creation there arose from the soft mud a reed or rush called Asi, from which sprang the the creator of land—that is the Hindu Asi, the Norse Asa, the Hebrew Asa the healer, the Hindu Iswara, the first ring of the moon.

We can locate the mouth of the river by the following curious tale from the Classics, where it is related that Alcmaeon, afflicted with madness for the murder of his mother Eriphyle, was pursued by the avenging Furies and fled from one place to another, but no place would give him rest, like Cain of old, for the country in which he stopped became barren and accursed for his sake. He was at last informed by an oracle that his only chance of escape from the Furies was to find and dwell in a land which was not in existence at the time of the murder. And this refuge was found on an island at the mouth of the river Achelous, formed by the alluvial deposit of that river. This is decisive. The island is the new moon of the Spring, the new formed land just raised from the moon sea.

Alcmaeon is the sun prince born of the sun; he has been in exile during the winter, chased from one sign to another, and wherever he attempts a settlement the land is cursed with barrenness, for his rays are feeble. He is Cain, the fugitive, and Bellerophon on the plain of his wandering, and the Wandering Jew, and where Moses the murderer fled.

For as all the ways and acts and thoughts of man were regulated in ancient times by the moon, and the observations of lunar antics, houses of refuge were established upon the earth by most of the ancient nations where the murderer could flee to a city of refuge and be safe if he could reach the shrine or sanctuary of a god; these criminals were protected as well as punished. Cain had a mark upon his forehead—the ring of the new moon, which was the name of God and the cross of Christ, which was a charm or talisman; and that white island of the new moon sometimes floating, sometimes anchored, was the first land ever created at the churning of the waters.

That white island or sand bar on the margin of the black moon washed as river drift and deposited as a sand bar at the mouth of the moon river.

Latona was the first wife of Jupiter, the woman who wears a black veil, and persecuted by the jealousy of Juno, who had obtained a promise from the earth to give no shelter to her rival, but Poseidon (Neptune) knew of the island of Delos, then hidden under the waves which had formerly floated upon the sea, and he caused the island to rise and stand fast.

There Latona found an asylum and gave birth to Apollo and Diana; it was the little Zoar or house of refuge for Lot, and the sand bar for Alcmaeon.

Delos was a nearby island chosen by the Greeks to represent the white island raised up in the blue waters of the moon, where all the celestial gods were born; that original cave or cell of life from which Adam was born and where he hid himself when he heard the sun coming, for the moon vanishes at the sight of the sun. Latona was the Hagar persecuted by Sarah.

They were the wandering rocks of Cyaneae that were destined to stand still and take root when first a ship should pass between them. The ship is the moon ark, the black moon of Spring that enters the Spring equinox, and the rocks are the twin turrets or towers of the moon which stand fast and anchor—where the ark grounds there is built the city of peace.

THE ILLUSORY CITY.

CHAPTER VI.

“Vismapana,” the illusory city—the aerial city of the Gandharvas, which appears and disappears at intervals; the hallucinatory city of the Hindus, which is the moon.

It is the same as Saubha, a magical city—a flying, aerial city, a self-supporting city, visible and invisible by turns, which stood on the shore of the ocean. It was built and owned

by the Daityas or Titans, a race of demons or giants.

The city of Ahura Mazda is a heavenly city, guarded by angels, for the Hindu gods live in jewelled cities.

That heavenly Garden made in the night with jewelled pillars, walls, lawns and pools, with golden birds and perfumed breezes. "The pennons of that city of Kausambi seemed like twining arms." (Which are the arms of the new moon.)

It is the city described in Tale 13 of Sagas, of the far east, produced by a talisman that was fished out of a shallow stream and produced a city upon a plain; and again sold to merchants who also built with it a flourishing city in the midst of a plain surrounded by groves. Every time it was lost it was again recovered to rebuild the city; and the talisman is the first ring of the moon, which is lost every month and returns on the third evening to rebuild the moon with shining pillars.

SOLOMON'S TEMPLE.

CHAPTER VII.

There shalt thou build an altar unto the Lord thy God, an altar of whole stones. Thou shalt not lift up any iron tool upon them." (Deut. 27:6.)

"Thou shalt not build it of hewn stones, for if thou lift up thy tool upon it thou hast polluted it." (Exod. 20:25); (Jos. 8:31.)

The reason why the use of iron was forbidden in the construction of the altar and temple was, we are told in the Mishna (Middoth 3, 4) that iron was the chosen symbol of darkness and winter, when the sun was a captive in winter and wore the iron mask.

(Stories from the Rabbis by Abram Isaacs): King Solomon was forbidden to employ iron in building his temple, and

summoned his counsellors and laid the case before them; but none could tell how the temple could be erected, and the stone cut without the use of iron. At length one of the sages said: "There is something far mightier than iron."

For in the days of creation when light and darkness contended for the mastery, the Almighty called into life a tiny worm (Shamir) which possessed the power of splitting the hardest rock; but none knew where the worm was to be found, for its hiding place had never been discovered.

Solomon dismissed the assembly, and by his dazzling signet ring, upon which was written the ineffable NAME, summoned to his presence two Genii. They came like the rushing wind and the rumbling of an earthquake and bowed before him; and they told King Solomon that their king Ashmedai (Asmodeus) alone knew its secret abode; that their monarch lived far away upon the crest of a lofty mountain where he had dug out a deep pit which he had filled with water and covered with a stone, and that every night he uncovered the fountain and drank of its water.

It was then Solomon sent his faithful servant Benaiah provided with a chain and ring, both engraved with the name of God—a fleece of wool and some skins of wine, and Benaiah drew off the water of the well and filled it with wine.

And it was when the sun had set and the stars shone, Ashmedai raised the stone and descended into the well and drank the wine, until a deep sleep fell upon him. It was then Benaiah came from his hiding and fastened the chain around his neck and stamped him with the great seal which bore the name of God.

And he was taken before Solomon, who said to Ashmedai: "I am about to build a holy temple and need the Shamir stone; tell me where it is concealed." And the evil Ashmedai replied: "I have it not; it is in the keeping of the Prince of the sea, and confided to a fowl of the air who is bound by a solemn

oath to keep it unharmed for all time. High on a mountain top the fowl has made its nest which it never forsakes;" and Benaiah was again summoned to set out upon his journey.

And it was found that the king of the demons had confided this Shamir stone to the keeping of the woodcock of the mountain, and the name of this bird was Nakkar Tura—"the sculptor of the rock." He had borrowed it from Ash-medai to cleave the barren mountain asunder, and into the cleft he dropped the seeds of various plants that the mountain might be clothed with verdure.

The mountain and the nest of the bird were found, and the nest contained a brood of young which was artfully concealed by Benaiah with a glass, so that when the bird returned with food it might see its young, but not be able to feed them. When the bird returned and found the nest glazed over, it went immediately and brought the cleaving stone, and as she was about to cut the glass the messenger of Solomon gave a shout which caused the bird to drop the stone in fright, when the messenger made off with his prize.

The mountain is the black moon mountain of the sky; the nest is the sun spot or bright ring made by the sun; that is the "eagle's nest"; he is the messenger bird, the first settler and civilizer of that barren waste; he cleaves the mountain with that sword of light and covers it with vegetation; he is seen to cleave that wasteland every Spring after the devastation of winter and build there the shining temple with pillars hewn out of the black rock as by magic.

The Shamir is the first ring of the Spring moon from which all the other stones or rings are dropped one on each night; it is that sword which hews light out of the darkness until it has built the moon temple of shining white pillars. This Shamir stone was used to cut the stones on the breast plate of the high priests; the Urim and Thummim, which represent the twelve courts or heavenly houses of the ecliptic, which are the

twelve halting places of the sun in his annual round of the heavens.

The Shamir, sometimes called a worm, and again a thorn. Odin transformed himself into this wriggling worm when he bored through the black cavern of the moon to bring back the stolen mead from Gunlad the giantess.

The two Genii of the deep summoned by Solomon, are the two forks of the moon—the same two ravens or messenger birds which sat on the shoulders of Odin and brought him tidings.

The rock where the great bird fixed its nest is the rock Etam, where Samson fled, the "rock of ages" cleft for Moses; the high mountain rock where Satan drew Christ; the rock of the Acropolis, where Poseidon (Neptune the sea) contended with Athene, the Spring virgin moon, for the mastery, and by their united action soothed and purified the waters and brought forth the olive, the symbol of victory and peace.

And that fountain where the evil Ashmedai drank, is where the winged horse Pegasus flew up to Mt. Helicon and fixed his abode, and where he produced the fountain Hippocrene with a blow of his foot.

It is the story of Midas and Silenus of the Classics. Midas is the sun whose touch turns all things to gold, and Silenus is the moon, the Ashmedai in milder form. Midas fills the same moon fountain with the wine of Spring, which Silenus the toper drinks and becomes sleepy, and is captured by Midas for the purpose of obtaining the secret of his wisdom.

Ashmedai drank at that fountain at night when he lifted the black stone covering of the moon well, the same rock Jacob lifted to water the sheep of Rachel, and the black stone rolled back from the sepulchre of Christ; it is how Odin had to pawn his eye or put out his eye of day, the sun, before the moon fountain will open at night, for the moon fountain is covered by day with the black stone.

The Ashmedai and Silenus are the winter destroyers which the sun every Spring is obliged to conciliate and obtain their assistance in the annual warfare of the year, for the moon deprived of the civilizing rays of the sun runs back to savagery.

Ashmedai, the winter moon, is brother to King Solomon, as Silenus is brother or the other self of Midas, or as Loki to Odin, but the good and the evil have to blend to restore harmony.

The Venus must wed the half savage Vulcan the smith; the Spring moon has to be cast in the sea and wed the dragon of the deep.

That fountain where Ashmedai and Silenus drank is where Heabani, the Babylonian satyr, drank with the beasts of the field—that man of savage mien and matted locks; he is the winter moon redeemed by the harlot Venus, the sunshine of Spring.

To us these moon pillars are known to come from the sun, millions of miles away, when one is set up every night until the temple is complete, but in remote times the moon was supposed to shine by its own light—self-luminous, and to the uneducated the pillars were seen to come out of the unknown darkness by some mysterious agency.

And the builders of the ancient temples, as giants or strangers, must come from afar, and the temples of the earth must be built as far as possible after the model of the moon temple without the mark or sound of a hammer.

Solomon retained Ashmedai until the temple was built, and one day when alone, said to Ashmedai: "What, pray, is your superiority over us?" If it be true, as written in Numbers 23:22, "He has the strength of a unicorn." Ashmedai replied: "Just take this chain from my neck and give me thy signet ring, and I will soon show thee my superiority." And as soon as Solomon complied with his request, Ashmedai threw the ring in the sea, where it was swallowed by a fish; and he

transported Solomon four hundred miles away in a foreign land, where for three years he wandered up and down as a vagrant, begging his bread from door to door with a staff and water jug, and became at last head cook at the palace of King Ammon, and while acting as cook, Naama, the King's daughter, fell in love with him and eloped to a foreign land, and one day as Naama was preparing a fish for dinner she found within it the ring the demon had flung in the sea, and by this he recovered his throne. .

The fish is the black moon that swallows the sun ring, the British Ceridwen or Ceres, who swallowed Guion the little sun ring; the same ring Sakuntala lost while bathing in a sacred pool, the ring of her betrothal. (Dowson's Hindu Classical Dictionary.)

The ring is the new moon, that magic ring which has power over all things in heaven and earth; the key that unlocks all mysteries and betrays all secrets.

DIANA'S TEMPLE.

CHAPTER VIII.

DIANA'S TEMPLE AT EPHEBUS.

A marsh was selected for the site of Diana's temple at Ephesus, one of the seven wonders of the world, to represent its prototype, the shining temple of the moon, which stood upon the marshy shore of the moon sea.

The foundation was laid first with layers of charcoal to represent the burnt and charred surface of the moon, and this covered with fleeces of wool to imitate the fleece of the sunlight, which covered the dark orb with a robe of light.

Before the temple was built it was thought it would be necessary to bring the rock from foreign lands, but one day a shepherd, by name Pixodorus, while watching his flocks, saw two rams fighting, but as they missed stroke on the charge, one fell and knocked a chip from the rock which was found to be lustrous white on the inside, and revealed a quarry from which the temple was built.

(The chip knocked off the moon is shown by the scratch or first ring of the moon which reveals the crystal rock within.)

The wheels that moved the stone in the construction of the temple were 12 feet in diameter, and were the two wheels of the sun and moon to represent the twelve hours of night and day, or the twelve months of the year.

But the architect found it impossible to place the keystone of the arch over the doorway, and gave up in despair, and in his worry fell asleep, and in his sleep he dreamed that the stone fell in position of itself, and when he awoke he found the key stone of the arch in its proper place; and the keystone was the ring of the new moon; it was Diana herself who had taken her seat on the throne, which was the ring of the new moon, the throne of all the gods.

In the temple, when completed, was placed a statue of the Goddess of ebony and covered with bronze and alabaster to represent the three forms of the Goddess in the three seasons.

The late excavations have verified the statement of the charcoal and bags of wool placed in the foundation in its early construction; they have been dug up fresh and well preserved.

To this temple the debtor fled and was safe, and all the offenders of the law were immune within a bow shot of the temple. Precious stones and treasures were deposited there for safe keeping in the care of the Goddess.

STONE HENGE.

CHAPTER IX.

These gigantic remains are built with striking analogies throughout Europe, Asia and Peru, and based upon the same leading astronomical and cosmical conceptions, and were everywhere of unknown origin and referred to giants, Pelasgi, Demons and Cyclops, most ancient dragon temples.

The megaliths of Stone Henge of Britain belong to a prehistoric age of cyclopean remains as found in Greece, Asia Minor, Italy, and the islands of the Aegean Sea, for in that early age immense stones were scattered over the face of the earth.

Stone Henge was a Druidical temple called the "City of Stones" and "Caer siddi" (the circle of the Zodiac). Its grand entrance to the northeast, like the gates and portals of other temples and caverns in reference to the summer solstice.

The builders of Stone Henge were up to date with all the astronomy extant in their time; they understood the leading principles of astronomy, the orbits of the planets, the precession of the equinoxes, and the metonic cycle, etc.

The temples of that time were constructed according to known cycles: 12—19—30—60. Twelve, the number of the solar months—nineteen the metonic cycle—thirty the degrees of a sign, and sixty the sexagenary circle.

Stone Henge was a cosmical temple dedicated to the worship of their national religion. The mysteries of Ceridwen, the British Ceres, were celebrated there in the Fifth Century of the Christian Era side by side with Christianity.

On the morning of midsummer day the sun arose just over the top of the "Friars Heel" at Stone Henge, which was a large upright stone and pointed—a rough stone unworked.

For the Gnomon stone of Stone Henge was stationed for taking the summer solstice; but at Abury the Gnomon stone was set to observe the exact time of the winter solstice.

Heads and horns of buffaloes have been found there, proof of bovine worship and sacrifice.

Stone Henge and Avebury succeeded the old dragon temples of ancient serpent worship, but the altar preceded them all and was erected in a grove and afterward followed by the temple and church.

This primitive altar was first built of white stones by the sun in his holy temple of the moon, and copied upon the earth by the foolish race of men.

These planetary temples that were at once religious and astronomical have been broken up for the building of barns and pig-styes, and the stones used in their construction were at that time very numerous and of large size found lying loose on the surface, and not as has been supposed drawn from a great distance.

ORIGIN OF THE SWISS LAKE DWELLINGS.

CHAPTER X.

Lacustrine sites are found by hundreds on the Swiss lakes of Zurich, Geneva, Neufchatel, Brienne, and they are found in France, Lombardy, Austria, Germany, and in Eastern Europe, Scotland, and North Wales, Asia, Africa, and South America.

The Swiss Lake dwellers were a semi-pastoral people and drove their herds home to their lake settlements at night.

Bones of the domesticated ox, sheep, and goat have been identified. But more abundantly are the wild animals of the chase as Urus, Bison, stag, boar, roe and fox, but the horse had not been domesticated until later.

The Swiss Lake dwellers were a peaceful race; their houses were not fortified.

It is now known that the Lake dwellers of Switzerland were the same race and civilization contemporary with the main land and other parts of civilized Switzerland.

In the bronze age the men were of all small stature, and were of a mixed character with surrounding nations. For the Swiss Lake dwellers can be traced from the stone age through the ages of copper and bronze to their latest age of iron.

It has been generally supposed that these lake dwellings were constructed for defense and security. But they could have built the same protected towns in the adjacent hills much stronger, safer and more convenient with far less labor and expense. The primal idea must have been religious.

They were evidently moon worshippers of the old type, and their villages were built on piles to imitate the moon city built on white pillars in the moon waters as taught by that one: "Who layeth the beams of his chambers in the waters." (Psalms 104:3.)

For the moon worship dominated the ancient world; it began in savagery and furnished the warp of our religion of to-day. Agreeable to this view they believed the whole earth set upon pillars.

"For the pillars of the earth are the lords, and he hath set the world upon them." (1st Sam. 2:8).

The foundations of many of the ancient cities and temples of higher civilization were laid down in the marsh.

"The glorious house chief temple of Eridu, when within the sea, the current was; in that day Eridu was founded within the deep." (Records of Past, New Series, Vol. 6—Babylonia).

A bridge of the bronze period connecting the hut with the shore was found thirteen feet wide at Lake Brienne—for the thirteen lunar months of the year).

The platforms of their one-story huts were usually about 27 feet long, representing the number of days of the lunar month. And lunar head-rests used for pillows while sleeping and shaped like the disc of the moon are found among their remains.

In 1856 at Cumarola, Italy, forty warriors were found buried together in one place in the Marl beds. (Gastaldi Lake habitations.) The number held sacred in common with the Mound builders and rude nations.

In the graves of the Swiss Lake dwellers there were found buried with each skeleton forty flakes of the tusks of the wild boar pierced at each extremity.

Lake dwellers are mentioned by Herodotus and others; a powerful tribe who lived on platforms resting upon piles on Lake Prasias, south of Roumelia (Herod. V. 16) and a powerful tribe once checked the Persian army.

There was nothing more remarkable about them in their physical, intellectual and moral character than other races of their time, which had been in motion and commotion from Paleolithic times since the retirement of the glacial age.

The early origin of the Lake dwellers and their lake occupancy is nebulous and indefinite; probably they had followed up the retreating glaciers of the ice age which had formerly driven them south to the Mediterranean.

They had existed from the early stone age up through the copper and bronze to the iron age of the Roman period. Mixed with surrounding tribes and nations, suffered invasion and tribal war, and from later schooling and the introduction of iron and superior warlike implements had advanced more rapidly, and through the change and improvement of the times had gradually abandoned or been forced to leave their Lake dwellings. They were scarce even in Roman times.

It is supposed that upon the introduction of iron and superior warlike weapons, the Swiss Lake dwellers were over-

run and subjugated by Eastern invaders, and the Lake dwellings were gradually abandoned.

In their earliest known period they were semi-civilized, progressive people, had domesticated animals, wove garments, raised wheat and barley, and had overland trade; and according to their industrial remains are found to have advanced steadily upward in improvement from the stone age to the Roman period.

Their tools, weapons, and industrial implements are found to have been continually improved from ruder prototypes like their domestic animals.

Their civilization came from abroad from the Mediterranean and the Euphrates, over prehistoric trade routes.

Lake dwellers, like the mound builders, had no written language, though doubtless they lived in the Swiss lakes through the early ages of Babylonian civilization; even as the rude tribes of Indians on the Ohio and Hudson and Mohawk rivers lived there all through the time of the civilization of Central America and Mexico.

Even in the highest stage of the Aztec civilization there were wild tribes upon the outskirts of the Empire who menaced and fought back their civilization, its tyranny and restraint.

Lake dwellings were predominant in Central Europe; their greatest development was found in the lakes bordering on both sides of the Alps which offered superior attractions for their habits of life. These Lake dwellings and marshes were the favorite sites of all the early nations, but continued longer in Central Europe, being more remote from high civilization.

Though doubtless pile dwellings were used for defense and safe retreats in forests, lakes, and marshes, by fugitive tribes and outcasts, they were also the chosen seats of early communities for quiet, domestic life, affording a bountiful supply of fish and game together with vegetable food.

Their settlements were of various sizes; some covering thirty acres of ground, some built in bays and in retreats sheltered from the wind. Their lakes were subject to great change in outline like our great lakes of the Northwest, some of which are now hundreds of feet lower than their ancient margins; lakes raised and lowered by geological fractures, and the elevation or depression of their outlet. Some of the Swiss lakes have deepened, some by the drifting of the hill dirt down, drove back and deepened the lake. Others have dug their way out by wearing a channel and left their bottom dry land, and some have increased their area by the deepening of their outlet.

Venice, the city of Venus, who was born of the sea, has been built on a marshy sea-covered plain where islets have been formed by the action of the currents assisted by art sufficiently hard to be built upon, seventy or eighty of which have been appropriated, upon which the city of Venice now stands.

The tide lays bare daily a great plain of mud—the city for the most part is built upon piles and stones.

A grand canal cut through the city in the form of a serpent (letter S reversed) divides the city in two parts; again 146 smaller canals subdivide the city or water streets. The gondola is their car and coach. Three hundred bridges cross the canals so that one can travel also upon land.

Although the marshy islands of Venice served as a retreat and defense against barbarian invaders like the crannogs of the British Isles, it may have been originally founded upon the old lunar superstition universal in the ancient world, whose people built their villages upon piles and moon pillars; and that grand canal cut through the city in the form of an S reversed, which represented that ancient dragon, the king of all waters and the deep.

The first settlements were on the shores of lakes and the marshes of river bottoms.

London arose from a rude cluster of pile dwellings—the relics principally belong to the Roman era.

Glastonbury was formerly a lake village covering between three and four acres, where have been found remains of both the bronze and iron ages.

The Aztecs came from the north, as seven tribes from Aztlan, and settled in the reedy marsh on the border of a lake in the Mexican valley and built their capital on piles.

We have seen how a marsh was selected for the site of Diana's temple, at Ephesus, on the shore of the Aegean sea, 541 B. C.

And Dodona, the most ancient shrine of the Greeks, was surrounded by marshes; and the oldest Athenian sanctuary of Dionysus stood in the marsh of Dimnai. (Anthon: Class Dictionary.)

How the first temple of Eridu at the mouth of the Euphrates was raised from the sea.

The moon was from the beginning the water carrier and distributor of the waters, and controlled the tides of the ocean, and was also the god of wisdom, and was brought down to inhabit the sea and came out of the sea, for the old Babylonian as Oannes, the fish god and instructor of their race for many ages, and incarnations.

Viracocha—"foam or fat of the sea"—the Peruvian builder and civilizer, raised out of Lake Titicaca and built cities and towns on the lake, which are still the wonder of nations.

Dagon, the culture god and civilizer of the Phoenicians, was a fish god.

The Phoenician Derceto of Askelon, was the goddess of moisture and birth, and her worship was held upon the sea-shore; she figured as a woman above, and a fish below the waist.

The goddess Berytus came out of the sea, and so did Venus.

How Jonah, the preacher, came out of the sea; and how Christ and his fishermen disciples dwelt around the shore of the sea; and after the Babylonians and Hebrews had moved up their moon-pillared temples to high ground, they still retained their pillars, and had in Solomon's temple a molten sea with ten bronze lavers—five on the north and five on the south of the court of the priests. (1 Kings, VII, 23-40.) And this was modelled after the more ancient Babylonian sea, which harked back to the pillared sea of the moon, which was the original model of all earthly temples and the fountain of wisdom to the ancient world.

PART THIRD.

FOUNDATION SACRIFICE

CHAPTER I.

The tales of these ancient cities built by magic and supernatural agency, are tales of that city of white pillars built in the moon marsh, built of Hermaic pillars, which are brought from a foreign land in the night, and planted in the marsh of the moon sea.

There are always the two first stones in the foundation of that moon temple that sink in the marsh and disappear; it is only on the third night that the stone or ring of the new moon stands firm, and appears on the third night bathed in the blood of sacrifice or sunlight, the blood of the sun.

Before Romulus could build Rome his brother Remus must be slain, and as he leaped over the black moon wall, he was slain by the flash of sunlight.

Cain could not build his city until Abel was slain, and God protected the assassin and gave him a passport.

Before the world could be redeemed the Only Son must be slain, and his own father gave him up to the executioners, though he begged for his life, and that the "cup might pass from him."

Once the Slavs on the Danube purposed founding a new city, and the heads of the people sent out men early before sunrise to take the first boy they met and put him under the foundation. (Grimm: p. 1143.)

He is the first ring of light born upon the moon. For the foundation stone must be bathed in blood. Sacrifice existed formerly over the world and began in savagery. A victim must be buried under a wall or bridge to render the wall secure, and this victim, willing or not, became a protecting spirit and guardian angel as buried under bridges and walls, and under dykes and fortresses. Before a bridge could be built in India the piers must rest on the heads of children.

And the oracle consulted requires the sacrifice of the only son of a widow, where a chief has been slain, and that place is selected for the site of the temple.

At such festivals human sacrifice was slain and eaten.

And that son of the widow is the sun child, or ring of light slain upon the moon, his widowed mother, at the third day of her darkness.

FOUNDATION SACRIFICE.

CHAPTER II.

Sacred buildings required a sacrifice; this sacrifice was offered to the god under whose protection the edifice was placed, and he became the Tutelar god.

When King Canut, surnamed "the saint," was first building churches, in Danish tradition, he prayed God that he might build them strong enough to last to the end of the world; and he went to the seashore and obtained froth with which he ordered his masons to build, and this froth became hard as stone, which will never decay. They were called "froth walls"—a white, porous stone which imitated the white froth of the new moon on the shore of the dark moon, that froth or amrita churned by the fire bolt or serpent of fire from which

Venus, the new moon of Spring was made, which were the first moon temples created. (Thorpe: Vol. 2nd, p. 246.)

A little child was buried in the wall of the Eifel tower at Winneburg; at the church of Blex, in Oldenburg, the foundations gave way, and a child was bought from a poor family at Bremerleke and buried alive in the foundation.

Walls of buildings were seen to sink in the ground or the black waters of the moon, unless constructed when the moon was auspicious. They sank the first two nights of the dark moon in occultation, but on the third night when the ring of the new moon or cornerstone appears, it is found that blood has been shed, and the foundation of the temple rendered secure, and the pillars are then added one every night until the moon temple is complete.

To us it is the blood of the sun which anoints the first pillar, which is the three pillars in one; but in the early ages of superstition the moon was supposed to be self-luminous.

Cities and thrones and kingdoms must be founded with blood. At the time of the old Babylonian creation, it was found that some ingredient was wanting, and the god Bel cut off his own head and kneaded the clay with his blood to create man.

A city could not be built without the blood of Uranus, or the murder of Remus. The year could not begin, nor the Spring opened, without the slaughter of the lamb or the blood of sacrifice.

The Uranus must be maimed that his blood might flow upon the moon sea to fertilize the waters—a peace offering to the angry winter sea; and the fruit of this strange union was love and peace. The blood of the sun alone could open the moon door of life.

The black giants build the black walls of the moon, and the white pillars are set by the sun; after two stones have sank the victim is found, and the third stone is bathed in blood

which is what we call the new moon, for the moon waters are unstable for a foundation.

King Vortigern attempted to build a strong tower, but it always crumbled down, and the wizards spake sentence that the tower could not be built until the ground stones were wet with a child's blood that was of woman born, but no man had begotten. (Grimm; p. 1143.)

That is the new moon child born of an incubus, or nightmare, but of no man begotten, like Merlin the Enchanter of the British Druids, and Christ the miraculous child of all Mythology, seen suddenly born from the dark womb of the moon as by magic. It is while the moon has been in a trance and visited by an incubus, or the christian Holy Ghost in the dark dream of the night.

The Holy Ghost is the flash of moonlight made by the sun in his sleep upon the moon.

These skeletons have been found walled up or buried under east and west foundations of old buildings in Europe, and the skeletons laid in the hard marl and covered with an oak slab.

These earthly stories present a fac-simile of all the scenes and phenomena of the moon stage.

THE CITY WALLS.

CHAPTER III.

We can locate the wall, for Joseph is a fruitful bough by a well whose branches run over the wall. (Gen. 49:22.) The wall is the black moon over which runs the vine of the new moon.

The waters were a wall to Israel on their right hand and left as they passed through the Red sea. They are the black

walls of the moon through which runs the red road or dividing line of the new moon rod. (Exodus 14:29.)

Rahab, the harlot, dwelt on that town wall. (Josh. 2:15.)

The ass crushed Balaam's foot against that wall. (Num. 22:25.)

The little sister of Solomon's song:

"If she be a wall we will build upon her a palace of silver;
If she be a door we will inclose her with boards of cedar."

"I am a wall, and my breasts like towers"—that is the chink in the wall where Pyramus and Thisbe of Babylon whispered their love and their vows.

The little silver keyhole or new moon ring, where light shone through the black wall of the moon, and the same keyhole through which Peeping Tom saw the nakedness of Lady Godiva, for which he was smitten with blindness.

The black wall of the moon on which the doom of Nebuchadnezzar was written—the "Mene and Tekel."

The victor in the Olympic games on going home entered his native city in triumph through a breach made in the walls purposely for his reception; it was to imitate the breach made by the sun through the black wall of the moon.

"Simeon and Levi are brethren; instruments of cruelty are in their habitations. O, my soul! come not thou into their secret! Unto their assembly mine honor be not thou united; for in their anger they slew a man, and in their self will they dug down a wall." (Gen. 49:5, 6.)

It is the breach made in the wall of the moon, the gate or silver door; the rent Remus made when he leaped the wall of Romulus; the Ginungagap or breach made in the moon house by the fire wedge as told in the Norse creation.

They are the Jacob and Esau, the white and black, who quarrelled while still in their mother's womb (the moon) for dominion.

THE BUILDING SACRIFICE.

CHAPTER IV.

A bridge was built near Rosporden, in Cornwall, but as soon as the rain storm swelled the river, the bridge was destroyed, until a child of four years old was buried under its foundation. It was put naked into a barrel and given a consecrated light in one hand and a bit of bread in the other. The child in the barrel with a torch represented the new moon ring concealed in the dark room which will appear on the third night.

In "Slav Sagas" there is a tale where Manoli, the master builder's young wife, was buried. He was to build the cloister of Arges, but every night the work was destroyed, and he dreamed that a woman should be buried before the work could stand, and he told his assistant builders the dream, and they agreed that whoever of the wives of the masons came first next morning to bring her husband his breakfast, should be immured in the wall of the cloister, and an oath was sworn that none might betray.

The next morning Manoli, the young wife of the master mechanic, came through a flood and tempest with her loving gift, though he had prayed God for the rain storm and the tempest to keep her back, but no power could save her, for it was the unalterable fate. She was buried behind the brick, still crying to her husband to save her and her unborn child.

This sacrifice became a guardian spirit, like the sword of Eden and the cherubs, which stood at gates and entrances, like the head of Bendigeid Vran cut off and buried in the White Mount in London, and buried with his face toward France, that no evil might come from that way.

A story tells that Copenhagen in the olden time was to be surrounded by a wall; but no wall would stand—what was built was destroyed until the builders took a little girl and put playthings before her, and while she sat playing, twelve masons built a wall over her while drums were beaten and trumpets sounded, and from that day the builders were able to raise the walls. (It is giving children to Moloch; a peculiar sacrifice or expiatory atonement.)

The castle of Liebenstein was built in the same way, where a child was buried among the foundation stones; its own mother sold her child to be walled up, and a cake was given the child, and while the masons did their work the child looked out from the hollow in the wall and said: "I see mama yet," and when the opening grew smaller it said: "I see mama still." And after the last stone had filled the opening its voice was still heard crying: "I can't see mama any more!"

A living child was buried to the east of the churchyard to stay the plague in Denmark and Sweden and in France; sometimes a priest was thrown alive in the ditch. Quintus Curtius, a Roman knight, plunged into a crevice which had sprung up on the forum Romanum, as a sacrifice for his people.

A living man or animal must be sacrificed to insure the edifice. Often of old the builders took the first animal they saw or met and bricked it up in the wall or under the foundation, and this animal became the guardian spirit.

In Southern Sweden, it is said, no church has been built there without having a bull or cock buried under its foundations.

In the church of Dalby, in Denmark, a goose or gander is buried. In Gudme a sow; in Viby a black sheep.

A church in Jutland was founded upon two grey hounds. And this was a common practice in northern Europe, from unknown time down, and the skeletons of children and

adults and of various animals have been found in modern times immured in walls and over doorways and beneath the foundations of temples, arches and bridges.

Foundations smeared with human gore, and all from an insane lunar superstition—the blood of the sun seen shed upon the moon altar—all through the ancient world.

A ship could not be launched without a sacrifice; the fleet of Agamemnon at Aulis would not move until his own daughter Iphigenia had been slain.

And at the return voyage of the Trojans the fleet would not move without the sacrifice of Polyxena, the daughter of Priam and Hecuba.

The sacrifice survives to-day in christening a new launch with wine, and coins and sacred texts are still buried under cornerstones of churches and public edifices.

All public works and important undertakings were begun with sacrifice—they sacrificed before going to war.

An animal buried under the cornerstone of a church as a wolf, goat, sow or dog, brought security to the edifice, and the ghost of the animal (like the ghost of the moon which it represents) wandered about at night as a Kirk-Grim or protecting spirit; as the little sun child was seen walled up in the moon, or swallowed up in its waves as an offering—it was the soul of the sun; its death was meritorious; it became sanctified and was a guardian of the moon temple, its guardian and oracle.

With this belief the mother could give up her babe to die as she does to-day, in the fond assurance that it is only lent and still lives with Jesus.

SACRIFICE PROPITIATORY.

CHAPTER V.

It was the maiden thrown in the Nile, an offering for a fruitful season, an offering to the water god; a Jonah thrown in the sea to still the waves; a sacrifice taught by the moon; that holy fire thrown upon the moon waters. That maiden hovering over the sea in the Japan story, whom the raging water of the moon-sea as a dragon was waiting to devour, and when the maiden fell, the sea was stilled, and she wed the dragon; the Venus, the maid of beauty, wed to the sea smith Vulcan. The Atathensic of the Iroquois myth precipitated in the sea—the mythical Jonah of Paul's time. That lamb slain every Spring, and the house doors washed with the red blood as the door of the moon temple was bathed with the rays or blood of the new born sun, the Sun of Life.

Among the Dayaks of Borneo, upon the erection of a house, a deep hole is dug for a post, and the post suspended over the hole in which a slave girl is placed; then the lashing of the pole is cut and the pole caused to descend and crush the maiden. (Tylor: *Primitive Culture*, p. 96.)

For this foundation sacrifice exists as well in the lowest savage life as in high civilization.

The rod of life, the first new moon of Spring, which raises the dead, divides and heals the waters, becomes the foundation stone of the first city laid down in the moon waters in Spring.

Remus, the brother of Romulus, vaulted the boundary line of the moon, and fell burned as the smoking ring of fire, which is the first new moon of Spring. Romulus, his brother (the sun) slew him with a flash of fire or sword of light as he leaped over the rampart of the moon.

CHRISTIAN SACRIFICE.

CHAPTER VI.

It was customary in the old time to bury a dog or boar alive under the cornerstone of a church, that its ghost might haunt the churchyard and drive away those who might profane the place. (Henderson's Folk Lore, p. 274.)

In Sweden the beast which haunts churchyards is called *Kyrkogrim*; at that place the founders of Christian churches used to bury a lamb under the altar, and when the lamb, or at other times the grave sow appeared to the grave-digger, it was a presage of death. (Henderson; p. 274.)

As late as 1843, when a new bridge was built at Halle, the common people wanted to have a child buried under the foundation to render it steadfast. (Henderson: p. 274.)

But the favorite offering among Christians was the lamb buried under the altar or under the cornerstone of a church—it was the lamb of God.

In the old churchyards of Northern Europe a horse was buried before any corpse was interred, for in their belief the devil claimed the first soul buried in a new churchyard.

The belief that the devil claimed the first child baptized in a new church was everywhere widespread. It was the sacrifice of the crossroad, where the sun and moon met, and the moon will never allow the sun to cross her path without a tribute of blood; that is the toll bridge; that is the coin demanded by old Charon the ferryman of the death boat.

In later times of foundation sacrifice the mortar was tempered with the blood of beasts. Or sometimes the shadow of some stranger passing was caught upon the wall, and a reed applied to the shadow for a personal substitute, and then the reed and the shadow walled in.

Gould, in *Strange Survivals*," p. 2, quotes: "We are told by an Italian historian that when Sessa was besieged by the King of Naples, and ran short of water, the inhabitants put a consecrated host in the mouth of an ass and buried the ass alive in the porch of the church, and at the completion of the ceremony the windows of heaven opened and the rain descended."

The ass is the black moon, and was the beast of burden for the sun children and carried Jacob's family to Egypt (Winter Hades) and carried the Holy Family there.

The consecrated wafer in the ring of the moon put in the mouth of the black donkey, which was an offering to the moon, which was the rain god of all antiquity, savage and civilized alike—the same wafer used in the Eucharist.

The foundations of temples, houses and bridges were laid in blood and under the cornerstone was placed a child, or dog, or wolf, a cock, goat, or criminal; and every church was associated with some animal dedicated which went by the name of the Church Grim, or the church ghost, and the ghost of this animal wandered about the churchyard at night or abode in the church tower.

The same superstition has been brought down to the present time, that of depositing coins, papers, or a bible as guardians and talismans under the foundation of churches and public edifices, relics of ancient sacrifice.

For earthly houses of worship represented moon temples, and the priest at the altar personated the first pillar of the moon temple, that high priest Melchizedek of the moon altar.

The following is from an inscription of Sennacherib: "The ancient Timin of its palace those of old time had stamped its clay with sacred writing and repeated it in the companion tablets." Again, p. 31, "The Timin of old times had not been forgotten owing to the veneration of the people. With a layer of large stones I enclosed its place and I made its deposit

secure." (Inscription of Sennacherib: Records of the Past, Vol. 1, p. 29.)

In the old Druidical religion of Britain, the Druidesses, who were wives and daughters of the Druids, who resided in an island at the mouth of the river Loire, were obliged every year between sunrise and sunset to demolish and rebuild the roof of their temple, and if any of their number should let fall the least part of the sacred material, she was torn in pieces by her companions.

But no year passed without the accident; it was the yearly sacrifice of the rebuilding of the temple. It was the maiden destined to be the bride at the Easter wedding who is destroyed, and the third day reborn as the Spring flame of love; the new moon like the feet of Signy, the sister of Sigmund, the Volsung at the Spring conflagration of the moon when the winter tree of Siggeir the Goth is uprooted and his palace burned, and Signy is burned all but her feet, which is the new moon found in the ashes of the burned moon. She is reborn as the Easter moon. Sacrifice means salvation and rebirth; and all these savage tales are of the sun and moon humanized to appear like history.

On laying the foundation of a Christian church in the Sixth Century of the Christian Era, the wall fell through the working of evil spirits as soon as erected, and it was foretold that they could never be made permanent until a human victim was buried alive under the foundation; when Oran, a companion of St. Columba, offered himself and was buried alive, and at the end of three days St. Columba had the earth removed to take a last look at his old friend, when Oran stood up to the surprise of all, and began to reveal the secrets of his prison house, and declared that all that had been said of hell was a mere joke.

He is the new moon which rises from the grave on the third day.

JEWISH SACRIFICE.

CHAPTER VII.

“Moreover he burnt incense in the valley of the son of Hinnom and burnt his children in the fire after the abominations of the heathen.” (2nd Chron. 28:3.)

“Inflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks.” (Isaiah 57:5.)

“For the stone shall cry out of the wall and the beam out of the timber shall answer it. Wo to him that buildeth a town with blood and establisheth a city by iniquity.” (Habakkuk 2:11, 12.)

“In his day Hiel the Beth-elite built Jericho, he laid the foundation thereof in Abiram, his first born, and set up the gates thereof in his youngest son Segub.” (1 Kings, 16:34.)

“Cursed be the man before the Lord that riseth up and buildeth this city of Jericho; he shall lay the foundation thereof in his first born, and in his youngest son shall he set up the gates of it.” (Josh. 6:26.)

This was written after the Jews had been captive in foreign lands, and had reformed, but for ages the Jews were not much if any above the Canaanites, and their altars ran red with blood.

REMARKS ON SACRIFICE.

CHAPTER VIII.

We read of the Grecian General Aristodemus, who slew with his own hand his virgin daughter in obedience to the command of the Delphian oracle, which bade him sacrifice his own virgin daughter, an offering to the infernal deities for

success in battle; which is the same poetic fancy as that of Iphigenia and Jephtha's daughter—the giving to the aerial forces of nature a personal name and terrestrial habitation.

The first place of worship was an altar stone—the stone of sacrifice which preceded the temple which still continued the altar of sacrifice, and has continued on to the present time—that circle of the new moon altar where a humanized god is slain and his body and blood are devoured by the moon monster that demands blood. For all sacrifice has been taught by the moon.

Were these monster tales of human sacrifice ever supported by fact, or were they destructive forces of nature personified and distorted by the fiction of poets? How much of this shall we believe? Shall we believe that ever even in savage times, a human victim was offered up? Yes; it was the old inheritance of savagery continued on in a less degree in the ages of civilization. Why not? When within our own time the Hindu mother threw her babe in the Ganges to be devoured by a crocodile, and threw herself upon the funeral pyre of her husband as a suttee, that pyre of human faith, and worshipped that same crocodile and mummied his remains in a sacred chamber of the dead, for the crocodile was the symbol of death—Hades—or destroying power, the evil power to which they were subject; and they were taught like ourselves to kiss the rod and bless the hand that gave it, as Christian mothers to-day give their babes to Christ the God of Life and Death, by whose magic power they will be reborn in immortality. That crocodile is now worshipped as Siva, the destroyer.

For in ancient Europe slaves and captives of war were sacrificed in heaps, and in Mexico, four hundred years ago, the hearts of captives in war were torn out and held up to the sun while still throbbing with life, and millions of Christians have been slaughtered in modern Europe and offered up to a Christian God, and in Africa to-day the wives and slaves are buried alive with their departed chief.

For they looked upon death in despair, and cried to the heavens and earth for help, and studied and imitated the wonders of heaven, but principally the moon with its blood-stained face, its alternate destruction by fire and resurrection to life on the third day, and they built moon altars on which they lit fires and offered incense and bowed before the moon and waved their hands and threw kisses at the moon, and the women purified the temple with holy water and wiped and dried the floor with the long tresses of their hair. For sacrifice was taught by the moon, and the Hindu suttee in reverence followed her ordinance; and as the ship of the moon arrived every Spring at the equinox with the solitary hero and redeemer (the new moon) and departed at the end of summer as the Golden Fleece in the same ship, their departed heroes were placed on a burning ship in the same way and turned seaward to carry them home.

PART FOURTH.

THE SACRED ISLAND

CHAPTER I.

One of the most surprising and unintelligible features of the ancient religions is their universal reverence for sacred islands and insular inclosures in bays, lakes, and at the mouth of a river.

Dr. Borlase speaks of huge remains of Druidical monuments in the Isles of Scilly, where Druidical mysteries were celebrated.

Meroe was a sacred island in the Nile, formed by two tributaries, the Astaphos and Abaras. (Ency. Brit., Vol. 5, p. 55.)

Elephanta is the sacred island near Bombay with its rock hewn cave and statuary.

The Sacra Insula of the Tiber was the sacred island near its mouth, caused by the bifurcation of the river; the sacred serpent brought by the Romans from Epidaurus went ashore on this island.

The sacred island of Dilvun lay in the Persian Gulf, which Dilvun is Diluvium, the island of the deluge or the deep.

They are there found to exist among the rude and half civilized races as well as among the most enlightened.

Manitoulin (spirit islands) in Lake Huron, were sacred to the Huron Indians.

From Stephens' travels in Yucatan we learn that on the sacred island of Cozumel, in Yucatan, existed a sacred temple which was visited by vast multitudes of natives from all parts

of the peninsula; the roads leading to it were paved with cut stones. (Stephens II, p. 122.)

The Isle of Mona or Man, between Britain and Hybernica, was a sacred island and seat of the Druids.

There is the sacred delta of Orissa containing the deposits of three rivers on the extreme southwest of Bengal, and the whole delta is sacred ground; "every town is filled with temples and its best acres devoted to the gods; one year they are destroyed with drouth and another by flood, still their life is given up to toil and the worship of the all destroying Siva."

The temple of Jupiter Ammon was an island oasis of verdure, a garden in the sandy desert west of Egypt.

This white island in the dark waste of the moon was likened to an oasis, a Tadmor in the wilderness, a Palmyra in the desert.

Artificial tanks and ponds were made adjacent to temples containing small islands crowned with appropriate fauna, and in the lake swam sacred birds and fish.

They appropriated also the wedge at the junction of two rivers and cut off the broad end of the peninsula by a moat but the favorite location was the sand bar at the mouth of the river.

And little islands in marshes and in the bend of the river were chosen for settlements around which grew the city.

The city of Paris was born on that little island "La Cite," inhabited by the Parisii, an ancient Gallic town before its appearance in history.

The name Paris still suggests the abode of the Peris, or fairies, the moon or fairy race.

THE SACRED ISLAND.

CHAPTER II.

Why was all this worship transferred from the main land to adjacent islands in the sea, when often more eligible and convenient sites were obtainable upon the shore?

The origin is not hard to divine, for these mundane islands represented the moon, that island of the sky where all our religions and religious rites were born, for the moon was the most ancient of the gods and the father of the Sun God who became his vassal.

The moon to the ancients was the source of water. In lunar romance the dark moon was an ocean lake or black river, and the new moon was fished up or raised up as a garden or habitation for man; in Cosmogony it was the first land that appeared at the creation.

But the moon was far away, and nearby islands took its place for convenience upon which temples and churches were reared after the divine original, and inherited its vast repository of legends which received a local adaptation.

And all the sacred islands of the earth were but mundane representations of their lunar prototype, and the scenes and marvellous tales which were true only to their original home have been adapted to their new environment upon the earth.

And this is how our sacred islands in fable have become migratory and at one time floating, and at another sunken to the bottom of the sea, and again raised to become new Edens to give birth to gods and heroes.

How they sailed as birds and air balloons and phantom ships, disappearing and reappearing in their annual journey through the twelve houses of the Zodiac, each of which had

a stationary moon for a theatrical stage and opened only once every year at the arrival of the sun and then closed until the next annual arrival.

This island Delta stood at the mouth of the river Nile at Buto. It was at the mouth of the Euphrates as Eridu; and it was at the mouth of the Eridanus as Spina, or the spinal column of the new moon. It was at the mouth of the Achelous for Alcmaeon the fugitive; it was the first island planted in the sea according to ancient belief.

This sandbar, delta, or wedge which we call the new moon was a triangle—the pyramid represented this triangle or new moon on each of its four sides.

The Greeks swore a sacred oath by this equilateral triangle.

These twelve celestial islands of the Zodiac as halting places and caravanseries of the aerial ship received appropriate names, and a new name for almost every tale, as "Sunlit Hill," "Land of Rings," "Beacon Hill," "Black Castle," "Iron Castle," "Isle of Ebony," "Flower-pot Inn," or as in the voyage of Maildun "Island of the Burning River," "Isle of the Blacksmiths," "Island guarded by a wall of water," "Island standing on one pillar," "Isle of the Blest."

The stopping places and ports made by the Argo were all moon islands; so were those of the wandering Ulysses.

Once every year a merchant ship made a voyage to these ports; it brought rich silks and linens and precious stones, and the gold of Ophir; it traded in amber and olive oil and charms and wonder-working talismans; it carried passengers escaped from a burning city and pilgrims bound to a foreign land; sometimes a ship waving the white flag of peace, and sometimes a pirate ship hung with the black flag of death.

The earth was an island to our forefathers; an inverted bowl or hollow sphere resting on the primeval waters.

India was an island to the Hundus; their holy Mt. Meru was upon an island.

For the moon furnished the type of creation for the other planets.

Hengist, the Saxon invader of Britain, desired of Vortigern a grant of as much land as he could compass about with a bull's hide; and after his request was granted he cut the bull's hide into a long thong and encompassed a large tract of land where he built a castle which was called Thong Castle, which was the Isle of Thanet.

The thong is the long lash or rope of the new moon which encircles the old estate or domain of the dark moon island.

It was thrown up to him in after years in the Gododin, Song 29, Davies' Mythology of British Druids, p. 379: "He it was who robbed us of the fair Thanet and with the white and fresh hide."

ISLAND OF ATLANTIS; ISLES OF THE GENII; ISLAND OF ST. BRANDON AND THE SEVEN CITIES, AND EN- CHANTED ISLANDS.

CHAPTER III.

There existed in ancient times the island of Atlantis, in the middle of the Atlantic, which was sunken by an earthquake and flood for the sins of its inhabitants—a fabulous island overwhelmed in the sea like Delos and Rhodes and the "Cities of the Plain"; they are all images and reflections of the moon island now seen floating on the surface of the moon sea and again buried and submerged.

The Chinese had the Isles of the Genii which have been the objects of search like our Atlantis; voyagers of discovery

have come in sight but, driven back by storm or adverse winds, could never land.

Then there was the island of St. Brandon, which existed until recent times in the Atlantic, a flying island a little west of Ireland which was discovered by an Irish monk in the sixth century, while in search of the islands of Paradise; many expeditions were sent out in search of the island which ended in disappointment.

Again there was the Isle of the Seven Cities; it was at the conquest of Spain and Portugal by the Moors that multitudes of Spanish Christians fled over the sea to escape slavery, headed by seven bishops, and after battling with the waves were landed upon an unknown island in the midst of the Atlantic, where the ships were burned to prevent the return of the colony—none ever returned.

These phantom islands were sometimes enchanted; some could be seen from the coast at long intervals, as Hy-Brasail could be seen from the coast of Ireland once in seven years; some others the priests had tried to disenchant by throwing on them sparks of lighted turf, or shooting fiery arrows toward them, which are the flashes of sunlight thrown upon the dark moon at conjunction which is under a spell, and becomes disenchanted by the sun rod.

The Phantom Island which seemed to rise from the lake when something remarkable was about to occur. It appeared shortly before the death of Charles the XII, and also before the death of Gustav III, when the island again became visible. (Swedish Fairy Tales, by Hoffburg, p. 59.)

At the end of summer the island rising is a death omen, like seeing the "Trees of gold, the sign that dying eyes behold."

STORY OF ALCMAEON, LATONA, AND DELOS.

CHAPTER IV.

There was a man in Greek legend called Alcmaeon, who had slain his mother Eriphyle, in consequence of which he was struck with madness and pursued by the avenging furies, and an oath was exacted from every land that he should be denied a habitation or dwelling place. He then fled, and wherever he set his foot the land became cursed with famine and changed to a desert.

He then consulted an oracle and was told that the only way of escape lay in finding a land that was not in existence at the time of his murder, and this he found at the mouth of the river Achelous—a sandbar at the mouth of a river which the rain and floods of winter had built up above the sea; here he married Callirhoe, the daughter of the river god.

This is one of the most important stories to be found upon the subject.

The above Alcmaeon was the son of Amphiaraus, the prophet and warrior, who concealed himself to avoid the Theban war which he knew would prove fatal, but his wife revealed his hiding place, for which she was to receive the necklace of Harmonia. The expedition proved fatal to Amphiaraus, who was swallowed up by the earth on the battlefield, and his son Alcmaeon, in obedience to his father's command, slew his mother in revenge.

The characters in the play are all lunar. Amphiaraus was concealed in the dark moon for three days, which is the utmost time the moon can keep a secret; he was hidden under his wife's gown, who was the faded moon sitting in sackcloth when she was offered the golden necklace (new moon collar) if she

would betray her husband, which she was obliged to accept on the third evening, when the light of the necklace betrayed the hiding place of her husband.

The tragedy takes place at the end of summer and is of annual occurrence. Alcmaeon slew his mother at the same time with the sword of light (and Amphiarus and his wife take the same journey as Tammuz and Ishtar, and Cadmus and Harmonia to the land of shades).

And Alcmaeon becomes the fugitive like Cain, Bellerophon, and the Wandering Jew through the winter journey of the southern signs, when the ground is frozen. Fury drives them on irresistibly as the law of attraction or gravitation; they cannot stop; the sun prince has the yearly journey to perform around the ecliptic in whatever house station or constellation he would wish to remain; he is hurried on—famine follows his track, vegetation has ceased.

No land will allow him to make a settlement to sow or reap, for it would bring but the winter thorns and thistles as it did for Adam and Cain. The first fertile land that the sun prince will find on that route will be at the Spring equinox; then the sun has gained sufficient altitude and warmth of rays to attract the attention of the earth, and at the conjunction at that time on the third day of darkness, he will discover the land foretold by the oracle, the little white island of the new moon, the sandbar at the mouth of the moon river, the land of Nod for Cain, the Zoar for Lot, the Delos for Latona, the New Jerusalem, the Shilo of peace.

Again in Greek legend the island of Delos once floated under the surface of the sea until the time when the goddess of Latona was in travail and looking for a land of rest, for Juno had bound the earth, by an oath, not to receive her when Neptune in pity struck the bed of the sea with his trident and caused the island to appear at the surface and float as an ark. It was then moored by Jupiter and commanded

to stand fast for the reception of the goddess on the eve of her delivery.

For as the island was hidden under the sea at the time of the oath, it was released from the obligation like the land found by Alcmaeon.

The island is the new moon of Spring, the little white island in one corner of the dark moon sea. Latona is the black moon giving birth to the infant sun-child, or ring of the new moon on the third evening of her occultation, for she has been in concealment for three days.

It is the contest in Springtime between Neptune as the winter sea, and storm, and Minerva, the Spring moon for the possession of Attica, the fight between land and water, as the dry land appears for the landing of the ark—the same moon island raised up by magic whenever the emergency requires.

The island of Anaphe, one of the Sporades, was said to have arisen by thunder from the bottom of the sea in order to receive the Argonauts during a storm and returning from Colchis. It is the white island of the new moon.

Keightley's Mythology: Tale of the Dwarf's Banquet, where Olaf sailed and ran against the mountain of the giants, and cut it through and separated it from the island beside it. The little island cut off is the new moon.

With the Tonga islanders of the Pacific, their god Tongaloa went fishing with a celestial fish hook, and he sat up in the sky and let down his hook in the ocean, and when his line began to tighten he pulled with prodigious strength and brought up points of rock and tops of hills and mountains, when his line broke and left instead of a fish the island of Tonga, which he gave for a home to the islanders, for they likened the origin of their own island to that of the white island of the new moon fished up from the moon lake.

THE AZURE ISLANDS, OR THE WANDERING ROCKS.

CHAPTER V.

The Azure Islands, or the Wandering Rocks, stand at the entrance of the Euxine; they have many names and are called the "Cyaneae," and also called the "Crushers," for they were fabled to float about and crush vessels attempting to pass between them. They have a curious history and were celebrated in the *Odyssey* and also in the *Argonauts*. Pindar says they were alive and moved swift as the storm wind.

They were the dread of mariners; no birds passed through, not even the sacred doves which carried the ambrosia to Father Jove, but the smooth rock takes away some one of them, and then Jove supplies another. One of the rocks reaches to heaven with its sharp top, enveloped in cloud; no man can ascend this smooth and polished stone. But the fates had decreed that they should become "rooted to the deep" whenever a vessel succeeded in passing through them, which feat was accomplished by the *Argo*. As the *Argo* approached the islands they let fly a pigeon, which passed through with the loss of its tail, and the *Argo* followed, which likewise lost part of her stern.

The rocks are the two horns of the moon; they were wandering for three days in the dark and submerged in passing from one constellation to the next where they were to appear as new moon. It describes the tallest one of the rocks or moon forks as smooth and reaching to the sky, which is the right hand limb of the moon.

The dove is the white messenger bird from the sun; the two planets of the sun and moon are in conjunction, and as the sun passes over the moon the black yawning jaws of the moon chop off the tail or hinder part of the light which is

the new moon, the tail of the dove and also the tail of the Argo.

The rocks are now stayed and anchored and the passage between them is left open and wide apart between the forks.

The scene is the same as that of the serpent biting or bruising the heel of Adam.

The time of the year is at the Spring equinox, and the Argo, or ark of Noah, is bringing home the golden fleece or olive branch; that is the same dove of peace which brought rest for Noah. The Argo and the ark of Noah are one and the same vessel, the contention of the wandering rocks, like that of the Volsung and Niblung, has ceased, and they all declare peace for Shilo has come.

The scene is the same as that of the Sabine women rushing between the Romans and Sabines, for 'tis holy ground alike for the wolf and the lamb and the end of war.

The legend of the wandering rocks is still further valuable, for it shows that the throne of Zeus, like that of Jehovah, is upon the moon, for it is the path by which the doves carry nectar to Jove.

Pliny has given a description of the Vandimonian Lake, renowned for its floating islands, which one could not fail to identify with the moon. He says the Lake is in the form of a wheel lying on its side, uniform in its shape. No vessel is seen on its waters, for it is a sacred lake. It contains grassy islets covered with reeds and rushes which float on its surface. (The lake shaped like a wheel is the blue moon lake; the reeds and rushes are the dark spots seen on the surface.) Again, "Each of these islets has a distinct form and size, and all have their edges smoothed off by continually rubbing against the shore and against each other. All are equal in height and buoyancy, for they sink into a sort of boat with a deep keel, which is seen from every side, and there is just as much of the islands above as below water."

The islands described above are the white rings of the moon, their edges smooth by constant attrition; each one is boat shaped.

He continues: "At one time these islands are joined together like part of the main land; (this is the full moon). At another they are driven apart and scattered by the winds; (these are the rings scattered during the wane of the moon).

Sometimes the smaller ones stick to the greater; again all are driven together in one spot and add to the land on that side, and now here, now there, increase or diminish the surface of the lake.

The water of this lake flows out in a stream which, after showing itself for a little space, runs under ground in a cave. (It is the last golden ring or stream of the moon which disappears from the old moon and runs under ground for the three dark nights, and then rises in the next constellation as the new moon ring.)

"Anything cast in this stream before it enters the cave is carried to the place where it reappears."

It is the same lost ring or cup which runs on as the moon stream or track and reappears in the next constellation as new moon, or lost cup after the three dark nights; this it does every month until it completes the annual circuit of the Zodiac.

It was originally a lunar story which has been imported from the moon, and naturalized upon the earth and shouldered upon the credulity of the age.

BIRTH AND NUPTIAL ISLAND.

BIRTH ISLAND.

CHAPTER VI.

Jupiter was born in that island of Crete, and his mother retired to the black cave at his birth. Homer was born

upon the island of Chios; Apollo was born on the island of Delos; and these earthly islands were the chosen representatives of the moon island, and inherited its romantic history. The freaks and antics of the moon island brought down and domesticated upon its earthly representatives. There Christ was born in that little white manger of the moon island.

The Hindu god Krishna was called "the island born."

Bacchus at his birth changed by Jupiter to a kid (the sun in Capricorn, the winter goat), and transferred to Nysa, an island formed by the river Tryton (three in one), there to be reared by the nymphs. The place was a lake divided by a ford, which is the new moon or ford of Io, dividing the moon sea as a causeway, and one of the symbols of Bacchus is an equilateral triangle.

Odysseus was born on this island of Ithaca substituted for the moon to which he returned after the Trojan war and settled at the Spring equinox.

Asteria, sister of Latona, flung herself from heaven and became the island afterward known as Delos; she was the stiller of the moon sea in Spring like the Jonah, like Atahensic, and the woman thrown down in the Japan sea and became the wife of the moon dragon, who was the sea, and together they wed upon the white island.

The island of Rhodes, in the Aegean Sea, at one time submerged by a deluge until the sun saw the maid of the island, loved her, and beat back the sea. He then married her and she became the mother of seven children, the first civilizers of the island.

It was the Holy Isle where the god Poseidon and Aethra met, and where the hero Theseus was begotten. It was the wedding of sun and moon in Spring. (Ency. Brit. "Theseus," 294.)

NUPTIAL ISLAND.

At the elopement of Orm and Aslog (in Norse Mythology), they discovered an island on the third day at evening, but could not land until in despair Orm cried upon the name of God and made the sign of the cross, when the storm ceased and a landing place appeared, which was the fiat or name of God, which is the new moon ring or word of life pronounced upon the moon desert, which is the key or cross or talisman which opened the moon door and raised the white island for a landing place—the island of “Luce” or white island.

They ran away from the island of the last sign or constellation preceding the Spring festival at the Spring equinox, where they were three days trying to land; it is the island or moon station of the Spring festival or Gretna Green, the wedding island.

This marriage occurs every year at the Spring festival; from the place they leave, it requires three days or three dark nights to find the next landing or new moon.

ISLE OF THE OAK TREE.

A FINNISH TALE.

CHAPTER VII.

On a stretch of swamp, on an earth knoll, at the far end of all the heath, Kaitolainen wept much, the wretched one, sorely lamented.

A sandy ridge grew up there, a secret isle formed itself by spells; from it a sandy mountain arose, a golden hillock raised itself, where the three seas had rubbed, where the waves

had swept along, four maidens found a sapling oak, carried it to a border of a sandy isle—from it grew an awful tree, a mighty oak shot up.

The swamp is the moon marsh, and it is at the far end of the heath or border of the moon where the three waves or seas swept in a delta a sandy ridge, a triangle formed by magic spells—and the four maidens are the four seasons who plant the oak, "The Tree of Life," in the sandy isle.

In Lake Titicaca there is an island of the same name. The name means Tiger rock, and according to their tradition before the arrival of man the island was inhabited by a tiger which carried upon its head a ruby, and by its light the whole lake was illumined—it was a sacred island.

The ruby on the head of the tiger is the new moon; it corresponds to the jewel on the head of the serpent in other tales.

There Manco, Capac and Oello, the children of the sun were born, and became the ancestors of the Peruvian Incas.

The most ancient temple of the sun among the Peruvians was in the Island of Titicaca, where are found the remains of a higher civilization than at Palenque.

It was that island mountain where Sinbad's ship went to pieces; that mountain of loadstone which drew the nails out of the ship. The foot of the mountain was covered with wrecks and heaps of human bones, and precious treasures, and the stones of this mountain were of crystal and rubies.

The nails drawn out of the ship are the silver nails or rings by which the moon ship is nailed together, and one by one they are drawn out as the moon wanes toward conjunction with the sun, when the last nail disappears and the moon ship has fallen in pieces.

(Dascent Norse Tales: Tale of the Blue Belt). "Came a bird flying with an island in its claws, and let fall on the fleet and sank all the ships."

THE ISLAND OF HELIGOLAND AND THE FRISIAN LAW.

CHAPTER VIII.

Twelve of their wisest men were chosen by the Frisians to compile a code of laws, and after collecting all the tribal laws of their nation, they selected an island of the sea to hold council. But the vessel was driven far out to sea by a tempest by which they lost their bearings and cried upon Forseti (the god of the judicial assembly and of eternal law), when they suddenly perceived a thirteenth man in the boat who seized the rudder and brought the vessel to an island and disembarked when they saw the stranger fling his battle axe to a distance, and where the axe fell a fountain gushed forth, and there the stranger expounded a code of laws and then vanished. And they all exclaimed alike that Forseti himself had been among them. And the island was called Heligoland, or the Holy Land, and the water of that fountain became sacred to man and beast, and there was founded their future seat of learning.

The axe or blade thrown was the sword of the sun or the new moon of the Spring equinox thrown upon the shore of the black moon; and that new moon is the divine wisdom, the word of light and knowledge, and that thirteenth man in the boat is the thirteenth moon, or month which completes the lunar year.

BATTLE ISLAND.

CHAPTER IX.

Light and life were born in the moon island, and there the sunlight returns to die. It was the annual battle fought every year at Spring and Fall—in the Spring the moon king was vanquished as a serpent or giant, and in the Autumn the sun-king was slain, and all these battles took place on the moon island.

In the Northern Mythology it was there Volsung fell, and there Sigmund, his son, fell in the battle of the Holmgang, or the "Isle meeting," where he fought with King Lingi (the Isle King) for the hand of Hiordis the fair. (Lingi is Hades, and Hiordis answers to Proserpine). She is the Herodias who demanded the head of John the Baptist. (Matthew 14:3-10). The Delilah.

Sigmund came from far over the sea to fight him, for Sigmund's kingdom is in the East, the constellation of Spring, and Lingi holds the West—it was fought at the close of Summer.

"On went the Volsung banners and on went Sigmund before,
And his sword was the flail of the tiller on the wheat of the
wheat-threshing floor."

"But his shield was rent from his arm and his helm was sheared
from his head,

But who may draw nigh him to smite for the heap and the
rampart of dead." —(Sigurd the Volsung, p. 60).

The last great battle of the gods at Ragnarok (the Norse millenium) is to be fought on the island.

When Sigurd had given the death wound to Fafnir (Hades masked as a man serpent) he told Sigurd they would have their last battle on that island.

“Oh Fafnir what of the isle and what hast thou known of its name,
Where the gods shall mingle edges with Surt and the sons of flame.”
“O child! O strong compeller! Unshapen is it hight,
There the fallow blades shall be shaken and the dark and the day shall smite;
When the Bridge of the Gods is broken and their white steeds swim the sea,
And the uttermost field is stricken last strife of you and me.”
(Sigurd the Volsung: B. Regin, p. 126).

THE ISLE OF THE HEREAFTER OR THE ISLAND OF SOULS

CHAPTER X.

The White Island of the West, the sunset island, is the ring of the after summer moon, the land of birth and of death, the beginning and end of all things.

The Greek writers refer to the Island of Leuce, the “White Island of the West.” It lay in the Euxine at the mouth of the river Dnieper, an Elysian field; it was given to Achilles by Thetis; there Achilles and Helen were married. After death the island was still inhabited by his ghost.

The White Island of the West occurs in the Hindu Mythology. Krishna dwells in the “holy White Island of the West.” This island contains the water of immortality; it never decays, but lives on preserving the seed of life throughout all changes and wrecks of other worlds.

The tomb of the Egyptian god Osiris was shown on the sacred island of Philae in the river Nile; it was called the "Holy Field."

There his votaries filled three hundred and sixty bowls of milk daily to Osiris, one for each day of the year.

The Egyptian dead entered upon an island in the eternal city; they have left us Vignettes of the departed souls attending to their varied industries in the Archipelago of "Ialu" the "field of reeds." (Maspero: 192.)

With the Greeks these Isles of the Blest were beside the "deep eddying ocean." (Hesiod: Works and Days, 162-77.)

The fairies were supposed to have subterranean galleries under the sea which communicated with the main land, for the bright world of the moon was seen to rise above the waters and then sink, and from this an underworld was suggested, a bright land under the waves. This was Mother Holly's green meadow or orchard under the sea.

The Ultima Thule was an island at the uttermost extremity of the world. It was a floating, shifting island that lay beneath the waves of the sea sometimes called "Land under the Waves"; it sometimes rises to the surface. It enjoys perpetual summer and perennial verdure and fruits; its coast was surrounded on one side by a wall of rock in which the griffin built her nest. It was a magic island; its inhabitants were magicians; its fruits possessed the power of life and death; its waters healed; it was visited by magic or charm stones carried on the wings of eagles or griffins. (Waifs and Strays of Celtic Tradition.)

Quetzalcoatl the Toltec, civilizer after a reign of peace in the Golden Age, retired to the sea pursued by his persecutor and avenger, and there embarked in a vessel made of serpent skins bound for the sacred Isle of Tlapallan.

Hasisadra, the Babylonian Noah, lived in a charmed island,

an Elysian field at the mouth of a river; there he received and healed the hero Gilgames. (Maspero: 585.)

When St. Patrick was about to die, directed by a heavenly messenger, he gave orders that his body should be placed in a cart to which two young oxen of the herds of Conall should be yoked, and left to find their own way, and wherever they chose to stop there he should be buried. (Like the cows sent back with the ark of Israel from the land of the Philistines left to find their own way to the land of Canaan.)

The Norsemen sent their dead in a lighted ship to find their way to the land of rest. The ship is the moon, lit by that pillar of fire that guided Israel to the promised land.

The Kingdom of Tuoni, the realm of the departed, was on the Isle of the hereafter. (Kalevala: Rune 4, p. 58.)

The holy island of the "adder stone" and the island of the "strong door" where the twilight and pitchy darkness are mingled together. ("Song of Taliesin"—Davies' Mythology, British Druids, pp. 164, 165.)

The earth to all the ancients was a great island. In the Homeric Mythology the Elysian fields lay on the western margin of the earth by the stream of the ocean and also called Isles of the Blessed, and by the poets Elysian, but in later times were moved down to the lower world.

The Celtic Tírfaton, the land beneath the waves, and the Irish Tir-na-nóg, the land of youth, and Moy-mell, the plain of honey. These islands were inhabited by the fairies and peopled by the Shéa (fairy women); their country was far out in the Atlantic under the waves.

In Gaelic Tír-fa-ton, the land beneath the waves, enchanted islands sunk in the sea under a spell, but sometimes seen above the sea every seven years, but would be free from the spell and remain permanently above water if anyone could succeed in throwing fire upon them.

They are the moon island, like Delos, sunken during the period of winter—the seven months.

Eden is described as the little white island of the new moon of Easter in Spring, but in after summer becomes the sunset isle of the west; they both become stationary isles just hidden from view.

THE ISLAND OF EDEN.

CHAPTER XI.

That island at the mouth of the river was the Garden of Eden, planted in the desert of the moon, for the first dwelling of Adam. It is every year accursed, often sunken, and then raised again for a land of refuge. There Cain fled after he killed his brother to the land of Nod, the land of "outcasts" and "vagabonds." There Moses fled after he killed the Egyptian, his brother.

It was the temple to which all murderers and those in peril fled for protection; that Kalevala, "the land of heroes," the land of culture heroes, where the first civilization was born.

These fabulous islands were as firmly rooted in belief as witchcraft and divination. And the seas, lakes and oceans everywhere were spotted with these imaginary isles of refuge, for the persecuted or the shades of the departed.

They were the theme of poets and romancers down through the Middle Ages, and even to our own time; sometimes hidden under the waves and seen in shadowy form; again visible and visited at rare intervals, and gorgeously portrayed by navigators. (Not very reliable.)

For ages they clung to their old moorings with rare valor

and hardihood, and even after their imaginary foundations had been ploughed up or sunken by the keels of adventurous mariners, they would reappear in some new retreat less exposed to view, as migratory as their lunar prototype.

So enchanting was the belief in their existence that after all research had failed, it was held by some in the credulity of their age that the islands were rendered invisible to mortals by magic like the Holy Grail, and that none but the pure in heart were able to behold them.

But the great commercial enterprise of modern times and the cruel despotism of truth has denied them at last a resting place in the sea, for they were a delicious dream for languor—a haven of rest for the weary—"over there." Hereafter they can exist only in the boundless sky beyond the reach of navigation or the vista of the telescope.

PART SIXTH.

THE CULTURE HERO AND ORIGIN OF CIVILIZATION.

TALISMAN, CHARM, PROTECTOR, AND TOTEM POLE.

CHAPTER I.

The sun and moon were in constant sympathy, living and dying alternately. The moon was the mirror of the sun, the other self, which always went on before the sun in his journey like the friendly dog and the faithful Luxman to Rama, and stopped every month and held secret council in the darkened chamber of the moon.

And that mysterious nature existing between the sun and moon was brought down to earth and originated totemism, the friendship and brotherhood between man and sympathetic animals, as taught by the sun and moon, and underlies the totemistic animal worship of the ancient world, more especially that of the Egyptians.

That totem pole of the North American Indians is the same pole or pillar set up by Jacob on his journey from Beer-sheba to Haran, a covenant pole at Bethel or Luz, the city of light, and there he took on god the sun for a companion, helper, and friend. (Genesis 28:18.) And that pole is the pillar of the new moon, the chief pillar of God's temple whose two arms

twine around the Throne of God; that chief pillar around which the ancient religions centre from the age of savagery to the present time.

And the moon, the faithful friend and companion of the sun was represented by the dog, the faithful friend of man; and the moon shed the dew and the fertilizing rain, the milk of heaven, and for this reason she was likened to a cow, and the cow was worshipped as her living representative on earth.

And as the sun and moon were ancestors of mankind, their living representatives on earth became ancestors, and received the same homage and worship as their prototypes, the sun and moon. And originated the Manes worship or the worship of dead ancestors—calling up the departed spirits of the dead, as Ulysses performed sacrifice, and brought forth the shades of Agamemnon and Achilles. And as the witch of Endor raised the ghost of Samuel for Saul; and Odin called by magic rune songs the ghost of the old giantess to prophecy. And all these dead called up are the dark dead moon awakened from slumber when the soul awakes, as seen in the ring of light we call the new moon.

It originated the talisman, a magical figure of the moon, or a heavenly sign as a planet or star, or constellation engraved upon a sympathetic stone or metal, and was worn to avert evil disease or death, and supposed to wield the same power and influence as the original, as our cross worn upon the person which is that of the moon worn as an amulet and protector, as the bell in the church steeple, a charm or spell to drive away evil spirits.

Saints were buried in the crypt of the church and temples were dedicated to saints as guardians. Stone Henge is the tomb of Pendragon, who fell in a great battle between Britons and Saxons. The head of Bendigeid Vran was buried under the White Mount in London as a charm against invasion.

According to Ovid the sacred fire of Vesta at Rome was

kept burning throughout the year on the circular fireplace; this fire was brought from Troy, and upon this hung the fate of the city.

It was the Tutelary god of the city—the St. George to England, the St. Denis to France, the St. Joseph to Spain.

A talisman, pearl of great price; the Shamir stone of Solomon. The talisman, no matter what its name or form, is the new moon, that protector, that sword of light which frightened away the dark and evil things—it was the sword of Eden. For the moon was the mirror of the sun, the other self.

The statue of Diana which Orestes brought back from the Tauric Chersonese to Argos; Jacob took the household gods, the Penates, which are the twin forks of the moon, the Tera-*phim*, with him to his new settlement. These *Teraphim* were consulted as household gods. Dardanus took the Penates from Samothrace to Troy, and after the destruction of Troy Aeneas brought them to Lavinium, which city he was fabled to have founded in Italy.

The Penates or household gods are the twin forks of the moon, which were taken from the old city of the moon every year and carried to the new city of the Spring equinox.

It is the black stone of the Caaba of the Temple of Mecca, which had fallen from heaven for a protector. It was carried off by the Carmathians and not restored until twenty-two years after, and then only for a great ransom. The black stone represented the black moon, a meteorolite, which had fallen from heaven.

The Lares and Penates—gods of inferior power at Rome, were of many classes, who watch over cities, houses, and cross-ways, and of various rank; spirits of ancestors who watch over the safety and prosperity of individuals, whom families honored at the hearth and chapel, and a watchdog became their natural symbol.

AUGURIES.

THE PILLAR AND GUIDE OF THE EXODUS,
SIGNS AND PORTENTS OBSERVED
IN EMIGRATION, AND THE
FOUNDING OF CITIES.

CHAPTER II.

Colonies were led out in the olden time in obedience to prophecy, and their prophet and oracle was the moon, and their cities were laid out astronomically and astrologically.

They determined by auguries from the heavenly spheres, by wind and clouds and smoke, and visible phenomena, practised incantations and prophesied.

It was the new moon, the omen stick; that lighthouse that guides the mariner to his destined abode.

The site of the city was made known by signs and portents— a shield or an Ate thrown down from heaven to mark the site of Troy, or the golden wedge thrown down to the Peruvians to mark the site of Cuzco, their sacred city, which is the new moon of the Spring equinox.

The moon became the leader and guide in all emigrations—that moon with its pillar of fire which led Israel to the promised land of the Spring equinox (which originally required but three days). That Aaron, the speech friend of Moses, who went before with the pillar of fire, without which Moses the sun did not dare to venture, for Aaron was the pillar of the fire, the priest of the altar, the Melchizedek, the mast of the moon boat—that was the ark that led Israel from Egypt back to

Canaan, the promised land, with the bones of Jacob for a pilot. (Genesis: Ch. 50). That pillar of the new moon which always goes before the sun on her monthly journey, was the pillar of the speaking oak in the prow of the Argo, and the pillar of the ship of old Wainamoinen, the Finland Noah, which was built of three magic words—which is the new moon ring built of three rings—one ring for each of the three dark nights.

The gods charged certain animals to guide the colonists on their way. Among the Sabine colonists sent out, one was guided by a woodpecker into Picenum, another by an ox into the land of the Opici. The Hirpini of Italy were guided by a wolf, the same winter wolf that suckled the Roman twins.

With the ancient Peruvians the divine Manco Capac and Mama Oello Huaco, the children of the sun, taught the arts and sciences of civilized life. They were first seen to advance along the high plains in the neighborhood of Lake Titicaca, and bore with them a golden wedge, and directed their followers to take up their abode wherever the sacred treasure should sink in the ground; and the wedge sank in the valley of Cuzco and disappeared forever. The wedge is the new moon of the Spring equinox which splits the black moon at Easter. The Baal-peor, the opener, the same wedge of the Norse creation, that split the moon at Ginungagap. To this sacred city of Cuzco the Peruvian made his pilgrimage as the Mahomedan does to Mecca and the Christian to Jerusalem.

Viracocha was a generic name of divinity and given to Manco Capac—this name, according to Prescott, signifies "Foam of the Sea," or lake, and in the ancient native legends it was said that he had neither flesh nor bone; a swift runner, he leveled mountains and drained marshes.

Antinoe, the daughter of Cepheus, the son of Aleus, built the town of Mantinea in obedience to an oracle, and made a serpent her guide, and that is why the river which flows by

the town was called Ophis (serpent), but according to the Iliad of Homer, it was a dragon. (Pausanias: Book 8, Ch. 8).

The town of her dream was the new moon of the Spring equinox. Antinoe is the moon of the old year now fallen asleep for the three dark nights; she is dreaming of her future home in the next constellation in which she will awake on the third night as the new moon mistress.

Alexander, the son of Philip, built the modern Smyrna in consequence of a dream under a plane tree growing in the water in front of the temple of Nemesis, who directed him to build a town on that site. (Pausanias: Book 7, Ch. 5).

This is the same dream the savage had to interview his protecting totem, or guardian spirit; the same dream of Abraham and Nebuchadnezzar, and Pharaoh; it is the same inebriate sleep of Noah. The sun falling asleep on the dark moon for three nights, and the moon will give no answer to his dream until the third night, when it will be revealed by the new moon from which no secrets can be hidden.

FOUNDING OF LONGA ALBA.

Aeneas was told by an oracle that his colony should be guided by a pregnant sow designed for sacrifice, which should break loose and escape to the bushes on a fruitful eminence, and that eminence was Longa Alba, named after its prototype the long white ring of the new moon.

The Norsemen forced from home by the persecution of Harald Fairfax in the year 874, embarked for Iceland carrying their carved door-posts with them; they were thrown overboard in the sea as they neared the shores, and where they were landed by the waves on the coast, there they settled. These were their household gods which drifted and marked out their place of settlement. They were the twin posts of the

new moon of Spring, the same which Rachel stole from her father Laban, the same carved totem pole of the Pacific Coast Indians.

In the tragedy of *Electra* (Euripides) Orestes was warned by the gods to flee to the altar of Minerva where he would be safe from the Furies—"where votes being placed equal will preserve thee" and "hereafter the law shall be fixed that the defendant shall always escape by equal votes—for thee it behooves to dwell in a city on the streams of Alpheus (Aleph the ox) near the Lycaean enclosure."

It is the city of the Spring equinox in the sign of Taurus the ox, the dividing line between the two houses of north and south, or summer and winter—each house would cast six votes, and the verdict would result in a tie or acquittal.

Where Apollo slew the serpent at Delphi, there arose a torrent of water. And when Cadmus slew the serpent on the site of Thebes, there arose a fountain of water; he was obliged to have that water to perform sacrifice, and we find the same serpent in the Hindu Mythology, where Indra slew the serpent Vritra for withholding the waters, and the serpent is the black winter moon pierced with the sword of light.

AUGURIES.

The moon went before to show the route as the standard bearer, and determined the omens.

In the Aztec Exodus (Bancroft Pacific Coast Indians, Vol. 5, pp. 326, 327)—The skull and cross-bones of Huitziton the high priest, directed his followers to the chosen land of promise; his bones were carried in an urn or ark on the shoulders of four priests ("God bearers") and through these priests the god should make known his will to his people. (The skull was the black moon, and the cross-bones are the two forks of the new moon).

Dardanus took the Penates from Samothrace to Troy, and after the destruction of Troy Aeneas brought them to Italy and set them up at Lavinium, a city of Latium; they were patron divinities—the public Lares; they were the guardians of the state, and in substance the sun and moon; consequently ancestors. We know just what they are for Rachel (the moon and wife of Jacob) hid them under the camel's gear and sat upon them. It was at the conjunction of sun and moon, and the two forks of the new moon were concealed under the black pall of the moon; they could only be hidden for three days—on the third night they appear as new moon from under the camel's harness, which is Rachel (the black moon) sitting upon the two forks of the new moon ring. They are carried by emigrants in their Exodus; they go before as cloud and pillar of fire, for the Israelites; they are the only two to cross the ford and enter Canaan, the Joshua (sun) and Caleb (the moon dog).

The Palladium or statue of Minerva (moon) was thrown to earth and fell in Trojan territory, and Ilus placed it in a temple, and upon that talisman depended the safety of the city; it was stolen from Troy by the Greeks and Troy fell. It was the light of the moon temple, the luck of "Eden Hall"; the wisdom tree of Eden stolen through Eve and the serpent. It was the totem tree or moon pillar Jehovah (the sun) set up at parting from Eden, the garden of the east, when he left, and appointed Eve its guardian, for when the tree failed his own strength would fail, for it was his own image, his shadow and other self.

This tutelar image of the new moon was kept in most ancient cities as sacred, upon which the safety of the city depended; at Rome, not even the pontifex maximus was allowed to behold it.

The Carthaginians, when digging a foundation for their city, dug up the head of a horse which was considered a favor-

able augury, and the head of the horse was the new moon ring.

It was said that in digging the foundation of the temple of Jupiter Capitolinus, that a human head was found still undecayed, and trickling with blood, a sign that this place was destined to become the head of the world. (Niebuhr 1, 490).

It is the black head of the moon trickling with the blood of the new moon, which was the building site for the sacred city founded in blood, common to all Mythologies.

DESCENT FROM THE GODS.

CHAPTER III.

Of old kings and nations were vain of their celestial origin, and traced their descent from the gods and solar heroes; showed their graves and their foot prints, the cities they had founded, and the walls and columns they had raised.

"I am Assurbanipal, descendant of the god Assur and Beltis, the son of the great king of Eriduti, whom Assur and Sin, the lord of crowns, from distant days, the account of his name prophesied to the kingdom." (From a cylinder in the British Museum.)

The Chaldeans traced their descent from the moon-god. The city of Ur was dedicated to the moon-god, and the moon-god in their system was father of the sun-god. (Sayce: p. 149.)

The Jews trace their descent from their god through fabulous heroes and mythical chronologies.

The royal house of Tyre claimed descent from the Tyrian Baal. The royal families of Hellas were descended from Zeus and the Romans from Jupiter.

The Anglo-Saxon royal families trace their descent from Wodan; and all the ancient nations and tribes of importance prefaced their early history with a heroic age of marvelous achievements.

But it is now known that the highest type of human intelligence of to-day is but a cultivated savage, whose remote ancestor was but a cave dweller, and a bone-gnawing cannibal.

EPONYMOUS HEROES.

CHAPTER IV.

The Greeks were pre-eminent for inventing eponymous or personal names to account for the name of a country. As:

Hellen, the founder of the Hellenes;

Cilix, who gave his name to Cilicia;

Pelops to Peloponesus;

Phoenix, who established himself at Phoenicia;

The Lydians derive their name from Lydus;

Pelasgians from their founder Pelasgus;

Dorians from Dorus;

Aeolians from Aeolus;

Ionians from Ion;

Romans from Romulus;

Latins from Latinus.

And all these are but mythical names called into existence by assonance to account for the name of a country or people.

As there was an Aram invented for the Arameans, and a Canaan for the Canaanites; an Italus for Italy, and a Brutus for Britain.

MOUNTAIN REVELATION, OR THE WISE MAN OF THE MOUNTAIN.

CHAPTER V.

The first seat of the Aryan race was on Mt. Alborg, which is Al-burg (God's city).

The Accadians of Babylonia traced their origin to the mountains southwest of the Caspian sea—the "mountains of the East." There arose Nisir, the "mountain of the world"—their primitive home and the cradle of the human race.

We have a like origin of the Sumerian civilization, who in tradition were said to have brought down from the mountains a system of writing to lower Babylonia, which was transformed and modified into the Cuneiform, or wedge letter writing, and in time adopted by ten different nations. (Maspero: p. 550, and King 1910). These Sumerians had oblique eyes, of Mongol type.

There was Mt. Meru of the Hindu on which was situated Swarga, the heaven of Indra; it contained the cities of the gods and celestial spirits, the Olympus of the Hindus; its earthly representative lay north of the Himalayas. It was called "Golden Mountain," "Jewel Peak," "Lotus Mountain" and "Mountain of the Gods."

In ancient belief civilization first began in the moon and came down from the moon mountain to the earth. Prometheus, the civilizer of Greece, came down from the moon with that horn of light (the new moon) which he had wrenched from the sun—he was a Titan, and brought fire to man. Great civilizers and culture heroes came down from the moon; they are generally half savage and clothed in skin; semi-monsters,

for the moon was half white and half black, a shaggy monster that dwelt at the mountain pass.

The Babylonian Eabani was one of them, the wise man called down to help the Babylonians in travail; he dwelt at the water trough of the moon and drank with the beasts; he had the horns of a goat and the legs and tail of a bull, but he was a wise being and knew all things, past, present and future.

Chiron, the kentaur, was one of these wise men; he lived in the cave of the moon and was half horse and half man, and taught the young solar heroes and educated Hercules, Achilles, Aesculapius and Jason—he was their uncle, the moon. Or he was Pan, the mountain shepherd, goat-formed, and identified with the goat-formed Mendes of Egypt. Or as an old bald-man of the desert places—like Elijah and Elisha (II Kings, 2:23), or in Christian times a John the Baptist, covered with hair and feeding upon grasshoppers and wood honey.

For the moon was the culture hero, the wise man who took all forms, as beast, bird and fish, and was brought down to civilize and educate the nations of the earth. For he was the great prophet and priest, and came originally out of the moon sea as that ring of light, as an Oannes for the Babylonians; he was born of water; he was the classical Proteus, Nereus, and Phorcys, the “sea elders” and servants of Neptune. And he was the Jonah, the preacher, who came out of the sea to preach to the Ninevites; he was the wise man, the helper and friend.

In the old time the moon was a fire-smith, and kept the moon forge, and manufactured swords, and appears in the old Norse Saga as Regin the smith, the “Master of Masters”; he educated the young solar hero Sigurd the Volsung, for he was uncle to Sigurd, for he was the brother to his mother. He is the same as Wailand the smith, but later as the gods were promoted, the old blacksmith became with the Greeks an Hephaestus, the Olympian artist.

Colonies were led down from the moon mountain following the course of the celestial river, as Noah led his family down from the ark mountain.

The colony of the historic Odin came from the same place, the mountain of the east and the river Tanais, or serpent river on the boundary line between Europe and Asia, even as Abraham had to come from the east and cross the river Jordan, and Jason the Grecian settler of Iolcos had to cross the river Enipeus.

Minos, king of Crete, the law giver, received his law from Mount Dicte, the dictator or speech mountain upon the island of Crete, a high mountain covered with snow the greater part of the year.

Tuisco or Teut, according to Tacitus, the founder of the ancient Germanic nation, was a gray-bearded man with bare head and covered with the skin of an animal; and the three principal tribes of the Germans are descended from his son Mannus.

The German ancestor Mannus was the son of the German god Tuiston, and from this stem, Tuiston was derived Teutones, and the Teuton and the above Mannus is from the root "man" which heads the Hindu race as Manu and Menes of Egypt, and Manus Manu, Minos Mona, all belong to this type, and mean as well moon as man, for they were interchangeable as the moon was called the moon man.

Zoroaster received his "book of the law" from a high mountain amidst the thunder and lightning revealed by Ormuzd as the Zend Avesta, the "living word."

Mohammed came down from that mountain with his laws and precepts written upon shoulder blades.

Moses, the Hebrew law-giver, received his revelation from the same burning mountain Sinai, which is the mountain of the moon—Sin "the moon." And the Chinese left the land of

the "five summits" and the "four canals" and settled in the remote east.

In the Pehlavi (Persian) traditions, Kaiumers, the wise man, the first to govern the world, and first to teach men the use of fire and implements, descended from a mountain covered with the skin of a tiger. All beasts and birds were obedient to his command and came to his aid in battle.

Deucalion brought down his new colony from Mt. Parnassus. Noah brought his herd from Mt. Ararat, and the Hindu Manu descended from Mt. Meru.

And this is all rot and rubbish! It is not to our half-civilized ancestors we have to go for record and revelation. Where would you look for the origin of the civilization of Europe to-day? Up in the Alps?—the very last place to receive civilization. Where would you look for the origin of the high civilization and culture of the Athenians? Up in the crags of Olympus, which is even to-day but half civilized?

Mountain tops in all ages and at the present time show a state of society illiterate and uncultured.

These mistaken notions arose in this way, for the moon to them was a holy mountain; the dwelling place of the wise man Thoth, and Hermes, and Heabani, and Aaron the priest, and Melchizedek; and the mountain from which the mythical Moses brought down his law for the Hebrews.

The moon was the wise man, the speech friend and interpreter to the sun; it made hieroglyphics and wrote signs and symbols and revelations upon the moon table.

But the moon was too far away, and nearby mountains took its place and were stocked with home-made sages like Moses, Elijah, and John the Baptist, to utter new laws and doctrines, such as the nation had taught them to proclaim.

And that is how the ancient Accadians and Sumerians have an old tradition that their letters and written characters were brought down from the highlands. And this is how our

high mountain peaks became sacred—a Sinai from Sin (the moon); a Nebo, “speech mountain”; Olympus, the heavenly mountain.

And that is how Mt. Helicon became sacred to Apollo, and the seat of the Muses, though covered with snow like Parnassus the greater part of the year, and Helicon was in Boeotia, and the Boeotians were considered a stupid race by the Athenians.

That is how the wild Thracians brought civilization into Greece, when the Thracians were but barbarians themselves, for the original Thracian or Pierian tribes dwelt about Helicon and Parnassus. (Anthon Class. Dic.—Thracia.)

And on Parnassus was the renowned oracle of Delphi, and that is how the wisdom of Eumolpus, Musaeus and Thamyris came from Thrace, a wild country which spoke a barbarian language even in the time of cultured Greece.

There lived Orpheus, the great healer, soothsayer and enchanter, who dwelt in a cavern—Orpheus, the founder of the mysteries—Orpheus the harper, at the sound of whose lyre the rocks and the trees swayed to and fro and the wild beast left his lair. The Orpheus torn in pieces while his harp sang his death song, floating down to the sea.

GUIDE AND LEADER OF CIVILIZATION.

CHAPTER VI.

“When ye see the ark of the covenant of the Lord moving, then ye shall remove from your place and go after it” (Josh. 3:3), and when they crossed the Jordan the waters were divided.

And that is the path of the new moon ring seen cut through

the black waters of the old black moon sea of which the Jordan is its chosen representative.

Moses was not allowed to go over the Jordan; the only one to cross that river was the new Spring leader, the Spring prince, like Abraham of old, one from beyond the river, the Jason who leaped the ford, the Joshua or new born sun of Spring who had been guided all the way there by that "leaning pole," that pillar of light, the new moon,—he is himself the pillar, for Moses, the king of the old year, is dead.

The moon leads the way in all pilgrimages to new settlements; it was the pillar of cloud by day, or a dark moon, but was a pillar of fire by night, and when it arrived at the meeting or chosen place it stopped and pitched camp—that was sacred ground, for there the new city was to be built.

The foundation of the Dodonean oracle was established by a black pigeon which had fled from Thebes in Egypt and uttered its prophecy upon the oaks of Dodona.

That is the purple dove, the purple moon that brought the news to Noah on the third day.

These friendly animals divinely appointed to lead the emigrant to his place of settlement as beast, bird, bull, cow, bear, fish, pole, or image, and all animate and inanimate things, are but the one and the same thing—the moon, the great leader, who under symbolic names indicates the stopping place by standing still.

These animals are sent as guides to lead the emigrants to their new home and locate the site of cities, churches and monasteries.

The Opicians were led by a bull which draws the golden furrow of the new moon.

The Aryan settlers of India had an antelope for their leader and guide; and the Brahmans of India still wear its skin, and the god Krishna was called the "black antelope."

The deceased Egyptian armed with the Phylacteries, and

muttering incantations as protectors, went westward over the desert guided by a friendly bird or praying mantis to seek the "field of reeds"—crossed the desert infested with serpents and ferocious beasts, and ascended the mountain which surrounded the world sometimes carried up by the cow Hathor.

Battus followed the raven to found Cyrene; Cadmus followed the cow to found Thebes; the Hirpini followed the track of a wolf, and a woodpecker led the Sabines.

Perseus founded Mycenae, for here the scabbard of his sword fell off. (Pausanias: 11, 16).

In the Chichimec period there occurred a division of the Aztecs into Mexicans and Tlatelulcas—a quarrel between priests and nobles, and the nobles were driven out and their new location was miraculously pointed out by a whirlwind to a sandy spot among the reeds of a lake where were found a shield, arrow, and coiled snake, which was considered a most favorable augury. (Bancroft: *Pacific Coast Indians*, Vol. 5, p. 357).

The ancient priestly colonies were led by an oracle, and wherever the auguries were favorable they pitched camp, raised an altar stone, and established an oracle; and the town and city grew around it.

In a Choctaw legend a great prophet marched at their head and carried a pole which he planted every evening erect in front of the camp, and the next morning the pole was always seen leaning in the direction they were to proceed that day, and after a time they arrived at a mound on Nanih Waiyah Creek and encamped for the night, and the pole planted at the base of the mound over night stood erect in the morning, and they knew by this omen they had reached the promised land.

A dove led the family of Noah's ark to its haven of rest, for it was the divine messenger bird and symbol of Spring; and a fish conducted the Hindu ark of Manu to the same desti-

nation, as the dolphin carried Apollo to the seat of his new temple at Delphi. And all these symbols represent the same moon pillar. Joshua (the sun) and Caleb (the dog) led Israel to Canaan, for the moon always goes before the sun as the leader and was likened to a dog who goes before his master on the journey.

The moon is the Luxman or faithful friend that guides all the exiles home to the east; the moon is seen to proceed before the sun and find the promised land, the Shiloh and the garden of the east.

THE AZTEC EMIGRATION.

The Aztecs traced their origin to Aztlan, and separated at the place of the seven caves. (Ency. Brit. "Mexico.")

They had a renowned captain and leader called Huitziton, who conducted them through long and perilous journeys, through unknown lands, and when full of years and wisdom was caught up to the gods and left his skull and bones as relics to consult as to the road they had to follow in search of Anahuac or Mexico, their future home.

The Aztecs, in fulfillment of prophecy, founded their temple of Tenochtitlan or "place of the stone cactus" where a cactus should be found growing upon a rock and perched upon the cactus should be an eagle holding a serpent.

According to Mr. Bancroft—"Pacific Coast Indians"—Huitzilopochtli was the mythic leader of the Aztecs, the leading race of the Nahuan nation, who came from a northern country called Aztlan, "the water land." Atl "water"; the above leader was a war god and chief deity of the Aztecs, and was also called Mexitl, meaning "moon," also "Hare" and "Navel" all which are lunar names or symbols. The Arabs were called sons of "Hobal"; "sons of the moon" likewise.

Quetzalcoatl was the god of peace—a tall, white man of

massive brow and flowing beard; he taught the art of government, and especially instructed the husbandman and silversmith, forbade sacrifice, and offered only bread, roses and perfume. He was the "god of air," but having incurred the enmity of another deity, he was forced to leave the country, but in his farewell at the shore of departure promised again to return to his people.

Tezcatlipoca rose up against Quetzalcoatl; he descended from the sky on a rope of a spider's web and commenced his work of destruction. He came as a handsome youth dressed as a merchant selling pepper-pods, and presented himself before the princess, the daughter of King Huemac, whom he seduced, and overturned law and order and set up vice and immorality.

He is the Trojan Paris, the winter moon, the red serpent, the red Egyptian Typhon, the long red wing of the winter moon, who has come to seduce the Argive Helen, the Proserpine, the Europa, and our Eve of the Summer Garden.

THE CULTURE HERO AND ORIGIN OF CIVILIZATION.

CHAPTER VII.

In the old time a nation could not hold up her head without a divine ancestor and a heroic age; it was a national pride and glory—an inspiration.

An Adam as a patron of civilization heads the fabulous history of man's beginning and culture among all the early people.

None of the ancients knew their remote origin; they had

for history ancient songs, heroic tales and tradition. All civilizations have been developed from rude beginnings, and by slow degrees, and not by mythical and semi-divine heroes.

They have come up from the savage through the hunter, barbarian, and semi-civilized by long, slow stages of growth.

But for a written language to record events, it is doubtful if even the landing of Columbus, or the settlement of Jamestown colony, would be distinctly remembered to-day. But few families have preserved the record of their own ancestors for more than three or four generations, and beyond that they fall back upon the common mythical "three brothers" or "nine partners."

In regard to their origin, some had fallen from the skies, and that the earth was their place of banishment. Others had been confined in the earth and crept up through a hole or opening in the earth toward the light like the children of Saturn, swallowed in the moon and crept toward the opening, or first ring of light.

Scarce a tribe but had a tradition of miraculous origin, whose ancestors had come over great waters in a ship, or had come down from high mountains, or else were autochthonous or indigenous—born of their own soil. Or a colony that had fled from famine, war, and pestilence. An Aeneas who had fled from burning Troy to settle in Latium. A Moses that fled from Egypt to lead a colony to Canaan, or the murderer Cain to found the first city of the East.

These nebulous reclaimers from barbarism who came as a Cecrops, a Draco, or Prometheus, served as a figure-head on which to hang the nation's birth and early civilization, or a name to which the beginning of law and order could be attached.

These benevolent foreigners who brought seed corn and the vine and taught the women to weave, are the sun and moon humanized.

No tribe or race of people has ever civilized until it became stationary; barbarous nations of invasion brought no civilization with them, but adopted the civilization of the conquered.

Man arrives at a higher stage of culture by the enforced demands of civilization, which draw out and develop his latent capacities.

The rich, warm river bottoms of semi-tropical countries, with their great variety and abundance of food products, offered greater inducements for early civilization and sedentary life, while the hill country with its light and arid soil was occupied by roving bands of shepherds.

And these early seats of Central American, Babylonian and Mediterranean occupation were in a far advanced stage, while the northern hill and forest ranges were as yet semi-barbarous.

The first inhabitants built in the river marsh, but the higher and later civilization burned or hewed the forest.

Many of the mountain and desert tribes contiguous to the Babylonians and Egyptian civilizations were fully equal or superior to their civilized neighbors in native physical and mental power, and possessed in as high degree the germs of civilization, but loved better their wild freedom of lawless impulse rather than the restraint of civic life.

There has always been a great reverence for antiquity—we have inherited oracles of wisdom—wise, because ancient, for time casts a halo over the past and demands reverence; but in more recent times people have learned to think for themselves, and we find the further back we go upon the calendar, instead of being wise, the less people knew.

Without a written language and contemporaneous history, oral traditions are confused and soon forgotten; and in time separate tribes and states are absorbed by larger communities, until the original parts are lost in a central government.

For all nations had come down through long ages of

savage and barbarous life before records were kept, and by the time they were called upon for a history, they were obliged to fall back upon the legendary tales of heroic ages, the common property of all the early nations who had converted gods into national heroes and brought them down as ancestors and given them birth upon their own soil. Such were Gilgames and Heabani for Babylonia; Hercules and Theseus for Greece, and Joshua and Samson and Gideon for Canaan.

For the sun and moon were anthropomorphised, and became the instructors of the human race and the chief agents in the history of social and political development.

A Hercules was no longer the sun to the Greeks, but a pioneer in Greek civilization. Vulcan, the powerful god of fire, had become a worker of metals and made armor and war-like weapons.

And as the nations grew in importance they gave themselves a high and renowned antiquity and descent from the gods; and we find a solar hero at the head of all the ancient royal dynasties. And the Greeks in common with other nations pretended to have brought a high civilization with them, but Thucydides, their most reliable historian, acknowledged himself that the proud nation of the Greeks was at first but a race of barbarians.

The moon in ancient belief was where civilization first took place and from thence directed to the earth. The sun met in conjunction or conference with the moon at the Spring equinox, planted the tree or pillar, dug the well and purified the waters which from there descended to the earth to restore vegetation. This was the wedding of sun and moon in Spring, and also of the earth, and this was the original civilizer, benefactor, and culture hero who has appeared in the early history among all civilized nations as a hero and demigod, a Prometheus for Greece, a Kaiumers for Persia, an Adam for the Jews.

The moon in legend was a morass subject to overflow, and her atmosphere impure when left to herself, and sometimes represented as a wilderness or forest of wild beasts, which every winter broke from the rule and restraint of the sun, and which every Spring the sun as soon as he had acquired sufficient strength as a Hercules, cleansed the Augean stables, or like Christ, purged the Temple, overturned the seats and drove out the money-changers; or a Ulysses, who drove out the horde of winter vagabonds on his return to Ithaca.

Hu the great led the Gallic race from Asia to western Europe; he was a warrior, legislator, priest and magician.

Odin or Wodan, chief deity of Scandinavia and North Germany, led a colony from the border of Asia and brought with him a rudimentary civilization and the Runic alphabet.

These leaders are incarnations of the solar energy, or a portion of divine essence embodied in human or supernatural form, as mortal heroes and divine instructors; they are the moon as a wise man, or Hermes brought down and located upon the earth.

The Euphratean valley had a Nimrod. The Cretans have a law-giver Minos; the Germans have a Mannus.

The Egyptian Osiris taught agriculture, invented the plow and hoe and vine culture; Isis invented the loom together with her sister Nephthys.

There was no worship of the gods before the time of Osiris; he appointed offerings, regulated ceremonies and built cities.

Cecrops brought civilization from Sais in Egypt to Athens, for it was said "about that time the gods began to dwell among men."

Argos was founded by Danaus, who fled from Egypt with fifty daughters—the fifty-two weeks of the year personified.

Pelops led a colony from Asia Minor, and gave the name of Peloponesus to the southern peninsula of Greece.

Cadmus came from Phoenicia and introduced writing and the beginning of law and order.

The Greeks had a Prometheus, the bestower of all knowledge upon mankind. A Phoroneus who founded and brought civilization to Argos.

Bacchus was said to have come from the east, which has caused so many to believe in an Indian origin of the Bacchic worship, but "east" refers to the Spring equinox where the Spring begins, and not from India.

We must remember Cadmus came from the east and went out at the west.

And Odin came from the east, and so did Quetzalcoatl, none of whom had any knowledge of India.

And all these were culture heroes and tribal ancestors of the heroic age.

CULTURE HERO.

AGNI, PROMETHEUS AND THE FIRESTICK.

CHAPTER VIII.

The Agni, the Prometheus, the Pramantha, the Firestick, the Magic Wand, the Cross of Christ—all one—the New Moon, the Great Redeemer, civilizer and culture hero of all nations.

Of all the phenomena in heaven and earth, there was none so strange as the moon—that one of never ending change; it sometimes appeared as a burning mountain, again as a dark abyss of waters, and again as a white island in a lake, and again a verdant lawn, a swamp and morass, or a woodland grove; then a city of walls and castles, for the moon was supposed to be self-luminous. Even late in Roman times Her-

cules was said to ride in the sun and Hermes (the wise man) in the moon.

The moon held a ring of fire—that deathless one that arose from the funeral pyre every month on the third day; the moon wrote with a pen of fire.

This new moon ring was the chief of all mysteries from the days of savagery; it was called a firestick; in the Hindu he was Agni the fire god (Latin Ignis: fire) and was considered the mediator between gods and men; he was represented with two tusks (the two horns of the moon) and carried a flaming javelin. He was said to be born of two pieces of wood by friction, for the fire child as soon as born from the friction of two sticks was said to have devoured his father and mother—that is, consumed the wood.

Agni was born of the black moon as a log ground by the fire wheel of the sun in passing the moon, when the little fire child is seen born as the first ring of the moon.

That firestick or flint knife was the first man of all the ancient religions, and called by many names, as rod of life, magic wand, that rod of fertility in the hand of Jacob, the rod in the hand of Moses, that serpent rod of Mercury, the first redeemer and creator of all ages, an Adam of the Hebrews, a Prometheus of the Greeks, the first wise man and redeemer who stole fire from the sun and brought it down in a ring of light.

And as fire was born by the friction of wood it explains the origin of the first human beings from trees. They all have the same origin; in the old Norse or Icelandic the two first children, Ask and Embla, born of two trees on the shore of the sea, are the two forks of the moon on the shore of the dark moon waters. They are the same in the Iranian or Persian, the same twin forks of the moon born on the Ribas tree, which is the black bush of the moon. They are the two

children seen by the bush in the sign Gemini "the twins" on the old star maps.

Consult Babylonian Religion and Myth by L. W. King of British Museum, where Marduk, with the help of Aruru, created the seed of mankind of the Ushu plant and the Ditti plant of the marsh.

OANNES, THE WISDOM FISH GOD OF BABYLON.

CHAPTER IX.

The solar energy was manifested in various forms—sometimes as a mortal hero for the preservation of mankind, but more commonly as a leader in emigration and civilization.

In the Hindu the god Vishnu became a fish to save the Hindu Manu from the flood.

Oannes, the Fish God, a half fish man, amphibious, introduced the art of writing and all learning to the Babylonians. This being called Oannes—(Ea—the god of the sea) retired to the sea every night, and every morning came out on the shores of the Persian Gulf which washed the shores of southern Babylonia. He appeared for the first time in the reign of the first King Aloros. In the third reign he appeared as Anudata or law-maker; in the fifth reign as Eneubulos—Anu Bel; in the seventh reign as Ano-dakon—Anu Dagon, which is the dagon fish god of the Philistines. (Maspero: Dawn of Civilization.)

Again in the Bamboo books of Chinese classics it says: "There was a time when the heavens were wrapped in mists for three nights, a great fish appeared on the river Loh, and

the Emperor sacrificed five victims to the fish. And they were visited with rain for seven days and nights, and the fish floated off to the sea and left a writing." The three nights of dark mists were the three dark nights of the moon, whose light the sun had obscured, and the writing left is the ring revelation of the new moon on the third night.

Again upon a time a glorious light came forth from the river Ho at the decline of day, and a dragon horse appeared bearing in his mouth a cuirass with red lines on a green ground, and laid it upon the altar and went away.

And again in after times there was a coming at the decline of day, and on the banks of the Loh a red light appeared, and a tortoise arose from the waters with a writing in red lines upon its back, and laid it upon the altar—this was in the reign of Yao.

Again in the reign of Shun, in his fourteenth reign, he raised an altar at the Ho, and as the day declined a great light appeared, and a yellow dragon issued bearing a scheme upon his back in lines of red and green, and laid it upon the altar.

Again in the time of Yoa, a tall man came from the river Ho with a white face and a fish body, and left a chart about regulating the water, and returned in the deep.

Again at the beginning of the Tchow dynasty a red man came out from the Loh and gave Liu Shang a writing which said: "As a back bone you must assist Tchang." (Babylonian Record, 1888.)

And all these writings were from the pen of the new moon finger which wrote the doom on the black wall of the moon for Daniel in a night vision. (Dan., Ch. 2:19.)

MANIBOZHO OR MICHABO, THE CULTURE HERO, AND THE "GREAT HARE" OF THE ALGONQUINS.

CHAPTER X.

The most universal ancestor of New England, whose exploits, according to Mr. Brinton, were told from the Carolinas to Hudson Bay, was Manibozho the "Great Hare" of the Algonquins; a common ancestor, inventor of picture writing, and founder of worship, who created the earth from a grain of sand brought from the bottom of the sea.

He was called the "Great White One" and the grandson of the moon; his father was the "West Wind" and his mother died in giving him birth. His life was a battle with his brother the Flint Stone, whom he broke in pieces and scattered over the lands, and changed his entrails to fruitful vines. (Brinton: *Myths of the New World*.)

The flint stone is the dark moon, bored, fractured and broken by the sun, even as the Egyptian Osiris, and the Absyrtus of the Argonautic expedition were rent in pieces, and the entrails of the flint stone or scattered limbs of Absyrtus and Osiris are the scattered rings of the moon which become the fruitful vines of the summer time.

WAINAMOINEN, THE WISE AND ANCIENT.

He is the Wainamoinen, the wise and ancient hero of the Finlanders, who sowed grain in the ashes of the forest,

burned down by the fire eagle, and then sang a song of enchantment:

“Rise, O earth from out thy slumber,
From the slumber-land of ages,
From my ploughing and my sowing,
From my skilled and honest labor.
Ukko, thou O God up yonder,
Thou that livest high in ether,
Let the rain fall down from heaven,
Let the cloudlets drop their honey.”

—(Crawford's Kalevala).

SUME, THE CULTURE HERO OF BRAZIL.

CHAPTER XI.

Sume was a white man with thick beard, who came across the ocean from the direction of the rising sun; had power over the elements and commanded the tempest.

The trees of the forest retired from their place and made for him a path; wild animals became tame and crouched at his feet.

Lake and river stood firm under his tread, but at last, persecuted like Quetzalcoatl, he retired to the bank of a river and left the country, but left the prints of his feet in the rocks and the sand of the coast, which are still to be seen. (Bancroft: Pacific Coast Indians, V. 5, p. 24.)

LEADERS AND CULTURE HEROES OF
NORTHERN EUROPE.

CHAPTER XII.

The religions of Europe and Asia are but different strata of the same religion, not that either grew out of the other, but all have been growing from the beginning, side by side, borrowing and exchanging ideas.

And Heimdal, Mannus, Halfdan, Scef, Skelfir, Scyld and Skjold are virtually one and the same progenitor and original patriarch of the royal families of Sweden, Denmark, Saxland and England in part. (From Prof. Rydberg.)

This same leader and civilizer is the Hindu Agni who knew all wisdom and all science. (Rig. V. III-1, 17:X21, 5.) He instructed men in religion and sacrifice. (VI, 1, 1) born in heaven, air and the waters (1, 95, 3).

He was the divine and holy white god, and has white teeth and horns, and all these above are visibly the new moon—the first ring of the moon, and the same with Prometheus (classic) and Pramantha (Hindu) and the flint knife of the Red Man, or the fire stick which was the first ancestor and civilizer of man.

He was Odin, the golden worm that bored down through the black cavern of the moon and brought up that ring of fire hidden in the cavern of Gunlad the giantess.

As the Hindu Agni split the moon mountain with his tongue and brought forth that ring of life which the Dasyus (the dark enemies of the gods) had concealed in the moon mountain, which identifies Odin the Norse god with the Hindu Agni, the fire god, and they are both the new moon ring of

the Spring equinox, which was the fountain of life kept by the giant Mimer, from which Odin drank the same divine food, the nectar and ambrosia given to Apollo at his birth, and the same amrita or water of life churned from the ocean by the Hindu gods; that fire produced by the friction of the sun and moon as they cross at the Spring ford and strike fire by friction and beget the fire child Agni.

And these are all tales of the year, the opening of Spring and the golden reign, succeeded by the "axe age," the "sword age" with "cloven shields" and the "iron age" of winter.

WALI OR SKEAF THE FOUNDLING ANCESTOR OF THE ANGLES AND DANES.

And there came from the unknown an oarless, rudderless boat, and drifted ashore with a little babe sleeping upon a sheaf of wheat, and the boat bore upon its mast head a shield, and they raised him up as a foster child and called him Skeaf, from the sheaf on which he lay, and when he grew to manhood he was raised on the shield and crowned king; he excelled all men in wisdom and reigned in peace and prosperity until the time of his departure had come.

And when he died they carried his body to the seashore, and laid it again upon the same mystic boat which had brought him, and the vessel drifted silently away to the unknown.

He is the Knight of the Swan sent from Paradise to earth; he is the Lohengrin who arrived in a boat drawn by a swan with a golden chain, and again departed in the same boat when his time had come. He is Orpheus, the Spring and Summer harper slain, whose harp floated down the river singing his death song. He is the Norse Balder (the Good) sent home in that same ship, the Ring-horn, the luanr ark.

And all these civilizers are visibly the first ring of the Spring moon. The Agni of the Hindu, the same with the Pramantha, the Prometheus, the fire stick and the flint knife.

PART SIXTH.

COSMOGONY WORLD BUILDING

AND

THE BOOK OF BEGINNINGS.

In the time of the mythical Moses the earth was a hollow dome resting on the primeval abyss of waters as a boat; through this hollow of the interior the sun passed.

"Thou shalt not make a likeness of anything above the earth, nor of the waters under the earth."

—(Hebrew Decalogue.)

The earth was the centre of the universe, and the milky way was the old deserted path where the sun moved at the beginning of the world.

That a solid firmament or floor of the heaven was placed above the earth to shut off the waters above the earth, and a window had to be opened when it rained as in the time of the great flood, "the windows of heaven were opened."

And in Babylonian belief a world as large as ours existed on the other side of the iron firmament, with seas, canals, and rivers, and beings unknown. (Maspero: Dawn of Civilization, p. 97.)

In Egyptian texts of creation on the day of creation Shu was creator, and the earth was raised up under his feet as a long table, and heaven appeared above his head as a ceiling of iron, upon which rolled the divine ocean.

In Hindu the supreme being raised the earth and placed it upon the summit of the ocean, where it floats like a mighty vessel, and from its expansive surface does not sink beneath the waters, and like Hebrew, rests on waters under the earth. (Wilson: Vishnu Purana, Vol. I, p. 65.)

“For he hath founded the earth upon the seas, and established it upon the floods.” (Psalm 24:2.)

In early ages sun and moon, stars, earth, air, and ocean were living beings, and self-conscious.

The Homeric world was a plane bounded by the visible horizon, and around this plain of earth ran the river of the ocean, a deep flowing river, which was the boundary between the world of light and the world of darkness; and beyond this river of the ocean was a land of giants and Cimmerians, who lived in darkness.

To the ancient Egyptians and Babylonians, some believed the sun and moon passed over the world by day, and under the world by night; and others believed the sun and moon revolved around the earth in a horizontal plane. (Maspero: p. 544.)

To the early Greeks Colchis was the eastern extremity of the earth, and the pillars of Hercules was the western.

In the fifth Cosmogonical tablet of the Chaldeans, “he opened the great gates of heaven (sunrise and sunset), and fixed its bolts, and made himself steps.” They are the steps by which the sun climbs from the gate of rising to the zenith at noon.

The earth to the Norseman was an island of the sea, surrounded by the stream of the ocean; and the earth would again sink in the sea after the battle of Ragnarok.

The thunder was the bang of the heavenly door, or the roar of the chariot wheels.

And the lightning was the flashing tongue of the storm demon.

The rainbow was stretched out to give warning of war or drought.

And the luminaries were set in heaven to count days and years for man, and they had magic for science, and fairy tales for history.

The first ring of the moon was personified, deified, and called Eros by the Greeks, and in Hindu he was called Kama, the god of Amor and love, for when the new moon returned to the Spring equinox it became the season of amor, and the lightning of the heavenly fire came down, which during winter had lost its thunderbolt, and the waters were released and fertilized, and the rainbow maiden who had been in hiding again appeared; vegetation sprang up from the grave; all nature heard the shout from that hill of shouting, the mount of the East, where the shout first went up on the morning of creation, and the glad tiding went forth, and heaven and earth sang together in harmony and accord; and for want of a better theory, this new creation was thrown back to the beginning of time, for the new creation occurs at no other time of the year. And this new moon pillar was set up on end and became the wedding post, an Eros, or God of Love; the wedding of sun and moon, consequently of the earth, which is in sympathy with every phase and change of the sun and moon, and this pillar by association became the creator and begetter, for in their belief it impregnated and fertilized the moon waters. This ray was the rod that divided the moon waters, for Moses sweetened the bitter waters of Marah. It was the peeled rod or phallus for Jacob which fertilized his flocks and was deified as a creator when the world and the universe were called out of darkness and chaos, and it was at the Spring equinox where the nuptials at that time were celebrated in the sign of Aries the lamb, consequently called the marriage festival of the lamb.

This Springtime was thrown back to the original creation, and the Eros or Kama was supposed to have animated the

chaotic waters when the universe was in nebular form; this divine seed or generator of the new moon, called Protogonus or first born, was the desire that arose in the unorganized matter and brought harmony out of chaos, acting as sperm or yeast, for he was born not of father or mother, and as Kama in the Hindu was even held superior to the gods; it was divine fire "the unborn," "the self existent"; this seed was the life and soul of matter.

This indestructible ring of fire or soul of the moon the first principle which survives the conflagration of the moon, and rises from its ashes on the third day, has been amplified and expanded in the marvellous flights of fancy, until it becomes all things. It is time, it is eternity, and it is Alpha and Omega; the beginning and end of all things. He was the first redeemer of the chaotic waste and awakened life on the moon waters, and as love mingled together and harmonized the elements.

"Without a father of thy wondrous frame,
Thyself the essence whence thy essence came."

In Hebrew Legend, he is that Shamir or serpent worm called into life by the Almighty to assist in creation when light and darkness were struggling together in chaos; it was the old serpent, grey and ancient, the little giant, the dwarf wonder—the first ring of the moon that tamed the wild warlike elements that would not unite, and inspired them with fire and passion; for he was the primal germ that caused the first movement in the unorganized abyss; that magic wand seen to spring up from the dark abyss of the moon, born without father or mother.

This new moon ring or word was the wisdom or embodiment of God the Logos found in the primitive religions in Proverbs 8:22 had dwelt with God from the beginning; and in Job 28:20 it had assisted in creation; and in Sirach 24:1 23 the spirit of God created before all things. It was the word

of creation; it was "Divine Reason." Logos was mediator from aforetime when the shout was heard from the hill of shouting, the word or voice of creation.

The general idea of a watery mist transformed and organized by the fire rod or first primitive ring of the moon, which is sometimes called the Divine Breath or Divine Word, Love, or Eros, or Life Germ, generally concealed in the abyss which generates motion and inspires life, or again represented as a golden egg which hatched the progenitor or active creator Narayana.

Seed lay in the ocean. All father Odin the uncreated lay in the abyss and willed what came into being; in this abyss lay the supreme powers before creation.

Sometimes referred to as a spontaneous generation of the powers of nature drawn together by amor.

Throughout the ancient religions this creative force is kept in view in the mysteries; he was a Phanes, the first principle of things, the Orphic Phanes, God of Light existed before the sun.

He runs all through Mythology as the charm word or spell, whether cross, crescent, horseshoe—all one; the magic spell that breaks enchantment, slays giants, dispels darkness, breaks fetters, open doors and bars, and conquers all obstacles. The new moon, or first born ring of the Easter moon.

There appeared to be something in nature that bound the heavens and earth and sea together in a bond of sympathy and love, and that power was deified as Eros or Kama who personified the harmony of their movements.

They beheld the chaos of the nebulous moon acted upon by the redeeming light, as we now see what we call mind acting upon unorganized matter.

From the phallic origin of life here they inferred a alike beginning at the first, and we are carried back to the dawn of time when a celestial phallus or solar beam, or the phallic

blood of a maimed Uranus fell upon the primeval waters which were feminine and begat life.

The phallus was worshipped as the type of creation—the generating power of the universe.

In the Egyptian account Ra the ancient one existed in the primordial ocean in the abyss of Nu before creation—eyes closed and shut in a lotus bud as a pre-mundane sun; and the Norse Odin who lay in the abyss and willed creation.

That Eros, the first ring of the moon, was the seed of life left in Pandora's box, the Lif, and Lifthrauser, the twin forks of the moon that will be concealed in the earth at the destruction of the world and survive Ragnarok.

In one account Earth Erebus and Love were the first of beings, and Love (Eros) issued from the egg of night floated in chaos and illuminated all things by his torch, where before existed strife and confusion of elements.

In Japanese the rush Asi as creator sprang from the surface of the moon water, and became the creator, and that rush Asi is the Asa God Odin of the Norse who is the same reed or rush (new moon ring) who lay in the primitive abyss and willed creation. The name is heard in the Asura of the Hindu and the Egyptian Osiris, and the European Aesir, and in a cosmogonic hymn of the Rig Veda it is said that darkness existed at the beginning, and desire arose upon it, the seed of mind and thought, and crosswise was stretched out the ray line of the Gods—which was the spider's web or rod of the new moon.

The Babylonian god, Asari, was the son of Ea, and this Ea was lord of the garden; this Asari, the son of Ea, was the benefactor of mankind, cured disease, raised the dead. He corresponded to Osiris of the Egyptians. The foundation Eridu, the garden of Ea goes back to 6000 B. C.

For that new moon ring is the source, the embryo, the Genesis, the main spring, the magnet, the pivot, the loadstar,

the leaven, the beginning and end of all things, and the key of all Mythology.

That seed ring is the compressed light of the world, that moon, though it illumines the heavens, can close in the twinkling of an eye, and be thrust in a vest pocket; that seed ring which continues to drop rings until its orb is full.

He was the mysterious Melchizedek or priest king without beginning or end of days, who met Abraham at the moon door when he returned from the battle between the Spring kings and the Winter kings at the victory of the Spring over Winter at the Spring equinox. He was priest of the moon altar.

In the general belief of the ancients, water held all things in solution, and was the source of all life and generation. In the Babylonian account all things were water-born; the sun, moon, earth, and all the Gods, and all living things had sprung from the primeval ocean.

In Hindu Narayan, the supreme Lord, sprang from the waters which were his first moving place.

In the Cosmogonical ideas as taught by the moon, the chaos or protoplasm was acted upon by a creative power, either within or without its waters, as a churning or moving of its waters by wind, divine breath or voice, or as the seed of life born concealed in its waters.

Cosmogonies are of long slow growth, and passed through many editions of more advanced thought and refined speculations as the nations grew in importance.

In their effort to fathom the origin of the world, and trace chaos to cosmos, the ancients employed the present as a lever to pry up the past and discover if possible the origin and evolution of matter, and the mystery of being, which gave rise to many confused and contradictory theories of the philosophical schools of the old world; but they were amended from time to time as knowledge increased, and bequeathed to

posterity as sacred traditions, which we now know were inspired by the observations of natural phenomena.

It was an attempt to explain the unknown by the known and create a past by the materials of the present.

And the present annual evolution of the year must resemble the cosmical beginning of the past.

Every year when the sun and moon arrived at a certain place in the east at Springtime, there was witnessed a renewal of life and verdure and a resurrection from the grave of winter, and this scene by inference was thrown back to the beginning of time.

In a general view as taught in the ancient schools, a watery chaos filled all the space afterward occupied by heaven, earth, and underworld, and called variously Chaos, the Abyss, or the Deep, and generally figured as a dragon, giant, or monster; and that the present order of things was evolved from the formless chaos or abyss of waters which was the eternal matter of the universe.

This primeval sea of waters has still to be fought and subdued every year at the Springtime, as when the Babylonian Merodach fought the dragon Tiamat, as later accomplished by Sigurd the Volsung, or St. George.

The moon was the battle ground between the rival powers of light and darkness; or the sun and moon; and the moon the wise man taught all theories of world making and evolutions.

Every year the world ran back in winter, the sea revolted the waters of Marah were again bitter and had to be healed by the sun rod.

Sometimes the creator combats and destroys the personified abyss or chaos as a female dragon or monster; sometimes he weds with her as Adam's first wife. All the solar gods had to take this dark woman for his first wife. Jupiter married

Latona; Abram had to cohabit with Hagar the hag, Jacob with Leah the dark one, and Adam with Lilith.

All the ancient Cosmogonies were founded upon observations of the moon, for the moon was a nebulous fog acted upon by the redeeming ring of light until its orb was filled with light, and then torn in pieces. The Egyptian God Osiris torn in fourteen pieces, the same number of rings as contained in the full moon. Again as Actaeon torn in pieces by fifty dogs—the fifty-two weeks of the year in round numbers. As Pentheus torn in pieces by his own mother Agave; and as Orpheus torn in pieces by the Thracian women, and as the garments of Christ parted, and distributed by lot, which is the same cosmic legend.

And the old theories of creation from civilized to savage, all follow the plan and scheme marked out and taught by the moon, the creation by sacrifice.

In the Scandinavian account creation began at Ginungagap (which means yawning gap) which is the gap or rent in the moon.

As the nebulous ball of the moon was seen to split and divide between the two contending forces of fire and water, a like condition must have prevailed at the beginning when all the elements were in confusion, and accordingly a like theory was postulated for the universe at the beginning with the fire upon one side and the ice upon the other.

And when the first battle was over, a giant had been formed which was the monster universe—he was called the giant Ymer, and this monster, as yet crude and uncivilized, was split apart to form the heavens, the earth and the luminaries.

And this splitting process, or the dividing asunder of the moon and her alternate reconstruction, have permeated not only the building of the universe, but also that of the Gods who have suffered a like fate. They were torn up and devoured by

our savage ancestors, and we still eat their mangled flesh and drink their blood.

In the old Babylonian account, this chaos was called the dragon Tiamat, who was split asunder by Marduk with the sword of light, which is the old black moon split in twain by the organizer.

For creation was the struggle between the gods of light and darkness, between confusion and order; and the old chaos personified as the dragon Tiamat, and the visible heaven was formed of its skin.

In Persian instead of a giant Ymer, they have the Divine Bull, or the primitive ox, slain from the foundation of the world, which is the same moon under a different symbol.

In Vedic and Maori legend, heaven and earth were united in embrace, and produced children, which were imprisoned in darkness, but they were rent apart by the children of Saturn, which are the rings seen escaping from the ark of the black moon.

In Hindu it was Viswa-Karma (omnificent) the personification of the creative power; the supreme architect of the universe, "all seeing," beyond the comprehension of mortals, sacrificed himself to himself, and at the beginning offered up all worlds in a Sarva-Medha, or general sacrifice, and ended by sacrificing himself. He was lord of arts, and the artificer of the Gods, and the return of all things to the beginning. (Dawson's Hindu Classical Dictionary.)

"I am the cell; I am the opening chasm. I am the place of reanimation, the landing stone, the harbor of life, existing of yore in the great seas from the time when the shout was heard at the side of the rock." (Davies' Mythology British Druids, p. 163.)

The Janus, the opener of the gate of life at the silver door of the moon.

Hebrew Beth-peor and Beth-pazzer. The house of "gaping" and "dividing" asunder.

The Baal-peor, the master of the opening.

The golden wedge of Ophir, and that golden wedge that fell from heaven and cleft the ground for the sacred city of the Peruvians.

In the Cosmogony of Egypt. Ptah, the Egyptian Hephaestus, was the "opener," the divine architect.

Splitting process. Minerva coming from the cleft head of Zeus, which was the moon, split by the sword of Hephaestus.

In Hindu Cosmogony Agni split the mountain open with his tongue (new moon) and brought forth the mead which the Dasyus (hostile powers) had concealed in the mountain, as Odin bored a hole down in the cavern of the giantess to obtain Suttungs, mead of life; and it was the arrow or golden wedge of the sun which cleft the moon plant, and children were passed through cleft trees to be healed following the example or the way of life pointed out by the sun, the great healer, and made finger rings of sacred wood and plants as antidotes for poison, as the sun made the all healing ring.

The gap in the moon mountain where so many mythic battles have been fought annually between Gods and Titans; it was the Pass of Thermopylae. The pass where Oedipus slew his father, which is the young sun of the Spring slaying the old. It was the gap cleft for Moses in the moon mountain.

It was according to the necromancy of nature every Spring, and every time of new moon, to fish up that island from the dark blue waters of the moon which was thrown back by the ancients, as the process by which the original creation of the planets was accomplished by being fished up from the chaos of waters.

Within the waters lay the earth, and Vishnu took the form of a boar and lifted the earth above the waters upon his tusks, which are the two forks of the moon seen lifting land

out of the moon water. (Wilson: Vishnu-Puran, p. 57-59-62.)

In Egyptian heaven, earth and reptiles were raised from the primordial waters Nu. "I raised them from the primordial waters Nu. I was alone. I found no place on which I could stand."

Among American Indians it was a musk-rat or Coyote or beaver that first brought earth up from the bottom of the deep which grew to a world.

The Pimas, a tribe of Central America, said the earth first appeared as a spider's web, which is the thread of the new moon, floating on the bed of the moon sea.

In Chinese legend an egg floated and swam to and fro; it rocked and rolled—it hatched and grew into wide spreading land.

In Japan, a male and female gave birth to the land of Japan with a heavenly spear made of a jewel; they stood on the floating Bridge of Heaven and stirred the ocean with the spear until the brine was churned into foam; some foam dropped from the spear point, and became an island called Onogoro, or self-curdled; that foam was the new moon ring.

In Maori legend, Maui, the culture hero, made a fish hook of his grandfather's jawbone, which he obtained from the lower-world, and went fishing; and while he sat he sang a magic song, and as the waves boiled, he pulled hard and raised the struggling fish to the surface, which settled and became the North Island of New Zealand.

All these theories embody the same idea differently expressed; in a word it is the white island of the new moon fished up from the moon sea, the first land created.

EGG THEORY.

In the Orphic Cosmogony the egg produced by chaos was silver white. (Lobeck: *Aglaophamus*, p. 473.)

An egg encompassed by the good serpent; Agatha Daimon was in the temple of the Tyrian Hercules.

Again he was Ptah, the opener of the world egg; the Baal-peor, the opener; as Vulcan cleft the head of Jove to give birth to Athene, who is the Spring moon.

In the Greek, it is Leda, the swan who lays the egg which hatched the twins Castor and Polux (who are the twin forks of the moon).

All these incubators are the moon or water bird brooding upon the moon waters.

In the Egyptian Ra was a luminous egg and hatched in the east by the celestial goose.

Mr. Bryant remarks that a large hieroglyphic egg, either of Leda or Nemesis, was suspended in the temple of the Dioscuri in Laconia. (Bryant Analysis: V. 11, p. 319.)

Among the cosmogonical tales of Korea, is the following, which is decisive. It says that a golden egg of great size and shaped like a gourd, was found on a mountain, and on being opened was found to contain a rosy boy, and he wedded the daughter of a well dragon.

The gourd-shaped egg is the first ring of the moon, which is the Spring moon, or Eros, and the well dragon's daughter is the Venus churned from the sea; she is also the Spring moon born of the well dragon, the sea monster.

Mr. Bryant observes that the dove Oinas was represented hovering over the mundane egg, which was exposed to the fury of Typhon (who is the sea, the ocean personified as a dragon).

In Hindu Cosmogony: The self-existent created the waters and deposited in them a seed which became a golden egg, in which he himself was born, as Brahma, the progenitor of all worlds, and as the water was the place of his first movement, he was called Narayana.

And this cosmic egg or seed of life which is the Eros,

desire, or love principle, is the first ring of the moon which acts as leaven in the lump of Chaos.

In the Egyptian papyrus of Ani, the perfected is heard to say: "I am the perfected soul in the holy egg of the Abtu fish." (The fish is the black moon which holds the white egg or moon ring, the soul of the moon.)

Again in the same papyrus, "O thou who art in the egg (that is Ra) who shineth in thy disk, or riseth in thy horizon, and doth shine like gold above the sky."

In the funeral ceremonies of the Egyptian book of the dead, the arisen soul is heard to say: "I rise out of the egg in the land hidden; may my mouth be given me to speak before the great lord of the underworld." In fact the mummy case represented that cell or crypt from which Christ was re-born, the manger and the cave, the egg or cell of transformation; on the day of his birth he is purified and says: "I am purified in my double nest." (It was the cave nest of Machpelah, "double division.")

Egyptian book of the dead: May I rise, even I like a hawk of gold coming forth from its egg. May I fly; may I rise eve I. May I gather myself together as a golden hawk with the head of a phoenix and sit down among the great gods.

This is the egg theory of creation by a brooding process, sometimes brooded over by a feathered serpent or bird serpent brooding over the waters.

There are ancient representations of the mundane egg encompassed by the Agathodaenmon or good serpent, the same serpent that embraced Eve in its winter folds.

In the Northern Mythology Brynhild in a sleep trance is surrounded by the seven-fold serpent on Hindfel. It is the dark orb of the moon surrounded by the white circle of light or the new moon.

Davies, in his *Mythology of the British Druids*, has given

a description of the celebration of the Spring festival in Druidical times.

When the Avanc was drawn out of the shallow of a local lake by a bull, "Lively was the aspect of him who in his prowess had snatched over the ford that involved ball which casts its rays to a distance, the splendid product of the adder shot forth by serpents."

It represented the new moon of Easter, drawn out of the moon waters. This new moon was hatched from the involved ball of serpents' froth or spittle, which the serpents together blew up in the air and called a serpent's egg.

Again in the Egyptian, the creator of the world, under the name of Cneph, who was the Agathodaemon, or good serpent, was represented thrusting forth an egg from his mouth, and this might throw light on the Indian serpent mound of Adams Co., O., where the serpent is seen thrusting forth an egg from his mouth.

The Anquinum, or snake's egg, was the most potent of all charms among the British Druids. It was formed of the saliva or froth of a mass of writhing serpents and then tossed up in the air. It was then caught by a Druid priest in his cloak, and carried off at full speed upon a horse pursued by the serpents until they were stopped by a running stream. This Anquinum must be procured at a certain time of the moon which is in the Spring at the time of Easter.

The involved ball, or Anquinum, is the moon spittle or froth, and the serpents are stopped by the running stream of the new moon, which darkness cannot cross. It is the same as the fairy cup stolen from the fairies in other tales.

This saliva or froth is the same spittle of all the gods in a jar which formed Kvaser, the God of Peace and Amity between the Asas and Vans at the Spring festival.

An egg was chosen as the type of creation and beginning of life, also of resurrection and future life.

The dark moon surrounded by a ring of light, which is the new moon, or fire ring offered a fit type for the generation of the universe from chaos; the black moon was likened to an egg encompassed by a generative principle of light and life, and likened to a serpent, and this serpent creator was the oldest and greatest of the gods, the "ancient of days" the indestructible.

Among the Finns the mother bird hatched the world's egg at the vernal equinox.

The Persians and Syrians both expressed their divine ancestors as the progeny of eggs. (Bryant's Analysis, V. 11, p. 319.)

Hence eggs were consecrated and used in the mysteries (which celebrated the mysteries of life) and are still in symbolical use at our Easter.

The moon to the ancients was the mother of all things; she was represented by the British Druids as a great Caldron or cup, holding the nine maidens or water damsels, who were called by the Greeks the nine muses. They were made nine to represent the nine months of prenatal life of human beings, for the moon carried in her womb the seeds of all life—these nine maids were fairies; they lived in the bosom of the water, where they celebrated nightly orgies; they foretold the deluge. This caldron of the ruler of the deep was first warmed by the breath of the nine damsels.

This caldron had a ridge of pearls around its border, which is the ring of the new moon on the rim of the moon lake and corresponds to the necklace of Harmonia; this caldron of Ceridwen (British Ceres) brewed the water of inspiration, corresponding to the amrita of the Hindus; and there the first sentence of the mysteries had been pronounced, and these mysteries had been four times pronounced at the quadrangular inclosure—"and whoever is not bound by his sacred oath, in the hands of the sword bearer, shall he be left, and before

the entrance of the gate of Hell shall the horns of life be burning." The horns of light are the two forks of the new moon, which shows that the entrance of hell is in the moon, as well as the entrance to God's throne. (Davies' *Mythology of British Druids*, pp. 166-219-223.)

These damsels by their song move the waters to harmony; there the song of creation began; these damsels occur in Egypt and among the Greeks occur as the nine muses, they sing around the altar of Zeus, and sing the origin of the world, of Gods, and men, and celebrate the glory and renown of Zeus, as Cherubim and Seraphim; they sing around the same throne of Jehovah, they sing at the banquets of the Gods and at the marriage festival of Spring, and chant the death song of heroes as the Greek Homer and Aegir the old Norse sea king.

As the primitive universe was called into existence, made and perfected by harmony and rhythm by the magic of the heavenly spheres, and the elements in a heavenly choir, and the air tuned to anthem and song.

The original creation took place on the margin of the moon in the moon marsh, that white island was the first land that ever appeared above the water. The scene of the Greek creation according to Pindar was in the Cephisian marsh, which represented the moon marsh brought down for the exaltation of the Greeks.

In general all the ancient nations, both civilized and savage, were agreed that the first creation began in the moving of the waters, or by the churning of the primeval waters, in like manner as they beheld the moon waters churned by the fire stick or magic rod of the new moon.

In the oldest cave rocks of India is found depicted the spirit of God brooding over the waters.

That spirit of the moon waters personified as a Narayana, "mover of waters," which is the first ring of the moon, as the

Melchizedek, or priest king of the moon altar without beginning or end of days.

And this creation was accomplished by a power without the abyss described as a divine wind, breath, or voice; sometimes as a bird passing over the watery abyss, as we now behold the ring or wand of light passing over the dark waters of the moon; or again this creative power lay concealed in its depths as a seed or egg of divine intelligence, the first power of creation.

In the Egyptian Thoth the moon-god, called "The tongue of Ra, the sun-god" created by his voice, and the world came forth out of the mist at his call.

Thoth gave the world light when all was darkness. That tongue of Ra, that fiery tongue which came out upon the moon like the handwriting upon the wall—the golden pen, the first word ever spoken.

In the Persian account Ormuzd created by his word "Hon-over."

In the Babylonian Silik-Mulu-Khi, son of Ea, created the world by breathing on the primeval sea.

In the Japan account the creator was called Asi; he arose out of the mud like a reed or rush, which was again the same wonder-working rod of the new moon.

In the Phœnician account the creator was the divine breath or wind upon the waters, a general evolving power, a wind enamored of its own elements in a conjugal way, breathed upon the primeval waters.

In the Polynesian account the heaven or air-god Tangaloa as a bird hovered over the waters.

In the Kalevala of the Finns an eagle floated over the waters by rocking to and fro in the cradle of the waters.

With the Quiches of Central America Gucumatz or Quetzalcoatl, the feathered serpent, presided over the sea in the dark-

ness, and the creators and rulers said "Earth," and the earth was formed like a cloud, which was created by a word.

Again in poetic fancy the universe was sung into harmony by the harmonious flow of vocal sounds, as in Druidical Britain, by the song of the nine sea maidens, who lived in the sea, corresponding to the nine muses of the Greeks; their voices moved the waters, or again in the Norse, the waters were self-moving at the creation.

"So perished the Gap of the Gaping and the cold sea swayed and sang."

As in the Hebrew the morning stars sang together (Job 38:7) and the shout went up.

In the Mosaic account the "Spirit of God moved upon the waters," and the dry land appeared and floated upon the sea, as heard in the commandment, "Thou shalt not make an image of anything in heaven above or of the waters under the earth."

No matter whether a divine word or breath or voice or divine wind, or a dove or hovering bird, or a maiden, or a Jonah cast in the sea, or the olive oil of healing in the hands of Athene in her contest with Neptune for dominion; they are all one, visibly the first ring of the new moon moving over the moon sea at the Spring equinox, "when the good and the evil wed and beget the best and the worst."

Hebrew Cosmogony principally drawn from Babylonian and Persian.

No two accounts of the Semitic nations agree in all their details, but are varied in proportion to the time they have been separated or influenced by commercial activity, or literary culture. Even the Babylonians had several accounts of their flood, cosmogony and theogony; the Greeks have various accounts of their gods and their wonder workings. The Phoenicians have various cosmogonical traditions and discrepancies.

"And darkness was upon the face of the deep, and the

spirit of God moved upon the waters. (Gen. 1:2.) The same scene as Christ, the new born sun of Spring, stilling the sea.

The Hebrew Cosmogony is of late origin and does not deal with the genesis of matter, but simply says, "In the beginning God created" without defining the aeon, and that the formless void was acted upon by a creative or formative force which takes personal form—"the spirit of God moved upon the waters."

In a later version the old theory of the earth resting upon the primeval sea as an island was abandoned, and the earth had escaped from its moorings and hung in the air.

"He has spread out the North over the Void and hung the earth upon nothing." (Job 26:7.)

Traditions similar to the Hebrew are found among other nations. The Etrurian creation takes place in six periods of a thousand years each; in Persian Mythology Ormuzd, the God of Light by his word, created the world in six periods of a thousand years each.

The old religious conceptions and mental aberrations of our gullible ancestors are fast being obliterated by the growing doubt in the reality of the outer world and the negation of positive ideals.

Historical and positive Christianity has been superseded by moral rationalism and philosophical nihilism, and many of the first scholars of the age deny all knowledge and all reality, and openly and firmly declare that "nothing can be known."

Things in themselves cannot be known—that only phenomena are known. All knowledge is relative; there is no knowledge absolute.

All wisdom and science is but an aggregate of common sense, like the penny savings in a bank. And religion like science is but a product of the human mind, and it is man only that reveals God.

The knowledge of an absolute is impossible; knowledge

can extend no further than between a subject and an object. God is only a logical abstraction, and an abstraction is no knowledge but a mere conception deduced from physical phenomena; being, time, space and motion are but empty abstractions and transparent infinity; and have no existence when deprived of visible or sensible objects, like the numbers of arithmetic, which are of themselves abstract, and mean nothing and are but an empty name when used without reference to an object.

Our feeling, thought, will, reason, and action are but physical and chemical action, and mind cannot be separated from matter, and cannot exist without a material basis, like the blaze of a torch, and all mind and soul but a modification of matter like force; mental is but physical action.

All matter and mind will be inertia until acted upon by a force, the force which acts strongest will prevail.

Reason and reflection, but a growth of mind from rude animal instinct.

Dreams, visions and revelations are but the distorted reflections of wakefulness.

In materialism the soul is only a function of the body, and both perish at death.

Growth in one direction is atrophy in another. For if the yesterday had not died, where would have been to-day?

Forces are now co-operating to awaken the possibilities that lay slumbering in the dormant and undeveloped future.

In Greek religion the Fates (Moiras) were at the head of the Pantheon before whom Zeus bowed his head. In Christian religion it remains in part as predestination.

The universe is but a co-operative society for what aim or end is unknown, and depends upon its power of reproduction for its own existence and preservation, which is only preserved by perpetual creation.

Every living being is in a constant state of change, and the earth is but a battle field for the sword-play and pastime

of the elements. Every leaf and blossom of the Spring, every throb of life, and the joy and song of the bird is but a form of death. For it has been truly said that a new eternity is begun at every moment.

In Hindu the destroying power is the generator, and death and destruction but a form of creation and rebirth.

In a Hindu saying: "The only thing that is stable, is instability."

In a poetical view, it has been maintained there is no opposing principle in nature, and that the seeming war and strife of the elements is but the noise of the shuttle and loom and the respiration of cosmic existence. And that every sound, however harsh and discordant to us, is music somewhere.

But to science nature is but a whirlpool of endless movement to which law and order and design are unknown, for when we speak of being, time, space and motion, we speak from a human standpoint.

Jacobi says nature reveals only fate; only an indissoluble chain of causes without beginning and without end, excluding both providence and chance. She works without will; she takes counsel neither of the good nor the beautiful; creating nothing; she casts up from her dark abyss only eternal transformations of herself, unconsciously, and without end.

And we are wondering still what happened in the night of the world, for the ancients are no oracle upon the subject. Visionaries tell us there is a correspondence between the creation of the universe and the human individual—that earthly things are but shadows of the divine above; that the visible is but the image of the invisible, and the correspondence of the outward and the inner, and that the terrestrial corresponds to the celestial house, and why they are not apparent to the vulgar is for the want of receptive power.

The orthodox believe creation originated from benevolent design; but rationalists believe it originated from the blind un-

knowing forces of nature. That the universe is run by physical and chemical laws; that there is nothing supernatural but everything rational.

Evolution can advance only by warfare and strife—light struggles with darkness; that there is a life evolving power inherent in nature. Creation and dissolution—are one, and inseparable.

That in the beginning there existed in all matter the possibilities of life. The consuming fire under a milder form of sunlight is creative. That the present condition is but the chaotic powers in higher development. That by the churning of chaos the elements were separated and organic life began, and that this evolution is still in progress and will continue until the highest possibilities of life are reached, when the earth will begin to decay, and like the moon lose heat, air and water the sustenance of life.

For all worlds have a career marked out that cannot be changed; that all life and death are but a conflict of the elements, and this process of change and evolution will go on through eternity, the end of which is but the beginning.

Under a more scientific aspect, organic evolution is from formless protoplasm itself evolved from inert matter and all this evolution has been referred to known and recognized laws of physics and chemistry, and what we call life and soul is not soul but living matter, having physical and chemical properties. Thought and reason are but physical action. (Darwin and Lankester.)

That the universe is governed by universal attraction and repulsion (which is negative attraction) and behind the positive is a negative process.

It is now known that the world is swimming through an ocean of ether, the all pervading medium which is elastic, has no weight, offers no resistance; it is called an elastic solid; it reflects light and heat, but to the highest reach of thought is

still an inconceivable nothingness. It has been advocated that all matter is but one substance in infinite forms and manifestations, compressed into solids or dissipated in nebula and that electricity is the ambassador of the universe; that nature is all one, which moves in all motion, bound in one tie, and that all life is one that lives in all life, and that the universe itself is one living body and soul, the universal being.

In the Hindu, the universe is filled by Purusha of sunlight lustre beyond the darkness; "Purusha, great lord mover of existence, the undecaying—sees without eyes, hears without ears—great primeval Purusha, ancient one, soul of all things, eternal, universal diffusion, incapable of birth; form not perceptible to the eye, known through the heart. By him creation is ruled considered as earth, water, fire and ether; the one God hidden in all things, the universal soul."

To science and rationalism this is but visionary abstraction.

It is now taught that in the changes that take place power is never destroyed, but simply escapes into new conditions. That the various forms of force are mutually convertible into each other, and at the same time power like matter is indestructible; its total amount in the universe being conserved or remaining perpetually unchanged.

The records of our earth stored in our hills and valleys, and engraved upon rocks, give proof that our world is continually being destroyed and reconstructed. We find everywhere the eternal evolution of matter and never ending unrest of that nature which is creative but blind.

This war of gods and giants and their slaughter and transformation, is but the evolution and development of nature, its civilization, its alternate destruction and regeneration; for matter cannot be annihilated, only changed; the world and the universe were created by war; they can exist only by war; as nations are built up by war, the same coercive and inexorable law of the universe, which can never die.

The beginning of life is chemical change—it ends with the same phenomena. Creation and destruction, not voluntary, but an eternal necessity of matter.

Apparently there is no creator but evolution, a natural unfolding as of plant life, a spontaneous development, as hair grows upon the head, and nails upon the fingers' end, by the natural self-begitting power of nature, emanations from the indwelling life principle pervading the universe,—and the life evolving power of matter; that there can be no loss of energy to the universe; energy disappears in one form to reappear in another.

Degeneration and regeneration, but different aspects of the one thing.

The old world ideas of Cosmogony, Theogony, and Theology, are fast disappearing before the rationalistic school, which makes reason the supreme authority in all things, and rejects all divine revelations, miracles and supernatural absurdities, and acknowledges only the agency of physical and natural causes.

And throughout nature there is nothing independent, nothing self-existing; but all things are interdependent; there never was any first cause—nothing is Self; nothing can move or rest of itself; nothing can say stop! stay! but is hurried on by irresistible force. There is no volition; even our thought and will are involuntary, but ruled and governed by a multitude of forces, and the strongest force prevails.

Blind laws bring all good and evil alike; there is no free will—it is external phenomena acting upon the mind.

All things in the universe proceed from the Infinite and Eternal Energy, and things we call matter are only forms of actions and energy, and matter itself is but the manifestation of energy. Matter and force have existed from all eternity and are inseparable.

Our sun and moon are fire-born, yet in that molten mass

lay concealed the possibilities and potentialities of future life, the common endowment of all matter.

We talk of matter and force, we talk of gravity, of attraction and repulsion. We talk of light, heat, electricity and the ether, as entities; but they are an appearance only, and all alike illusory. And the wisest man knows not and may never know what they are, for their origin and destiny are beyond the utmost limitations of human thought.

We have been told of an eternity as something of the future, but time and eternity are one, and we are living to-day in the midst of an eternity that had no beginning and knows no end; for we have always been, and shall always be, though never again conscious of the present self, for we are a part of the universe.

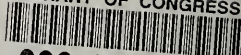
Day and night are one, for what is day but night lit up with a torch to make darkness visible?

Day dawned "child of the night; it turned and slew its mother. The mother kissed her babe and died"; and yet the mother died not, but was transformed to an angel of light.

Life and death are one; all life is slowly dying; all death is slowly waking to life. Life and death are each to each, the other self. "For death so called is but old matter dressed in some new figure, and a varied vest. Thus all things are but altered, nothing dies."

And up and down, and to and fro, and here and there, are seeming only, and good and bad, and right and wrong, are but one to the infinite, where everything is greatest and least, everything is best and worst, and we find ourselves flying through space with lightning speed upon a phantom ship that knows no end, no aim, no goal, and live in a land of illusion and lies.

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